

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1895

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# THE CHRONICLE

OF THE

## London Missionary Society.

VOL. IV.—NEW SERIES.

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*Edited by the Rev. GEORGE COUSINS.*



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1895.

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JANUARY, 1895.

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1895.

LONG looked forward to, of great moment and interest to every friend of the L.M.S., the Centenary Year is about to dawn. By the time these pages meet our readers' eyes the New Year will be at hand. In the name of the Great King, obedience and loyalty to whom bind us together in blessed service for His glory and for the well-being of our fellow-men, we tender our hearty greetings.

To some of us the advent of 1895 may occasion disappointment. At one time we anticipated its coming with joyous expectations. We fondly imagined that we should welcome it with pœans of praise. Instead of this, it brings a sense of unfulfilled projects and defeat. For did not the Board resolve four years ago that "an attempt should be made to add one hundred additional missionaries to the staff before the Society's Centenary is celebrated in 1895," and have we not had to cry, Halt? The Forward Movement, for the present, seems to be at a standstill; the attempt was made; it was even partially successful; still only two-thirds of the additional hundred have been sent, and some of those who have gone to the front are left without suitable houses in which to live, or requisite means for carrying on their work. There is, in this painful chapter of the Society's history, not food for reflection merely, but also, one fears, an evidence of lack of faith and steadfastness which should bring us to our knees in humiliation. Were we too impulsive, too mechanical,

too much swayed by sentiment rather than robust common sense? Did we yield to the new mysticism, instead of following the good old Puritan maxim: "Trust in the Lord and keep your powder dry"? Some would say that we did, and to this cause would attribute the disappointment that has overtaken us. Or, as others suspect, have the apathy and self-centred life of the many in our churches proved too strong for the enthusiasm and conviction of the few? Have the command of our Lord, the clamant needs of the heathen, the wonderful openings and largeness of present-day opportunity, the promise of success, alike been ineffectual in rousing us to a supreme effort? We will not attempt to decide the disputed point. "To his own Master" each servant of Christ "standeth or falleth"; but, whatever the cause, the partial failure cannot be ignored.

Partial failure! Yes, we acknowledge it; and yet, after all, it is partial, not total, failure that we have to lament. Moreover, what is true of the Forward Movement in particular is true of the Society's history generally. In no enterprise have we entirely achieved all that was planned, in no field wholly succeeded. For years the Mission to the South Seas seemed to be utterly useless and hopeless, while the present condition of some of the groups of islands, in which two or three generations of our missionaries have lived and laboured, fills one with grave concern; and yet hard indeed would be the heart, perverted indeed the



mind, that could contemplate the past and the present of Polynesia—look first on that picture, and then on this—and refuse to acknowledge the marvellous testimony to the power of God's grace therein exemplified. Madagascar, again, is no paradise; Malagasy Christianity is far from perfect; the work already accomplished there is anything but equal to what remains to be done; yet in spite of acknowledged blemishes, of serious imperfections, there are chapters in that island's history which will bear comparison with anything recorded in the annals of the Christian Church. So, too, with other fields of labour. The China of Morrison's days and the China of to-day; Travancore when Ringeltaube wandered hither and thither preaching the glad tidings of God's love, and Travancore as it now is, with compact Christian communities and ever-extending Christian work; South Africa as Vanderkemp saw it, and South Africa as the present generations of workers see it; the West Indies at the end of last century, and the West Indies at the end of this; these and many another scene of missionary toil and sacrifice, while falling beneath the standard of attainment and progress set before them, compel the candid observer and student of their history to recognise the presence and blessing of God. Fresh from the perusal of the story of the Society, as told by Mr. Silvester Horne, the dominant feeling in one's heart is that of gratitude to God, and confidence in the ultimate triumph of His Kingdom. It will indeed be passing strange if the publication of that book does not send a thrill of interest through our churches; strange if the thought of our identification with the victories of the Society in days that are past does not stir us to renewed consecration and effort.

Yes, it is with deep thankfulness after all, and not with a sense of defeat, that we must enter upon our Centenary Year. We will even raise a song of praise for the partial success of the Forward Movement. We will "thank God" for the more than sixty new workers He has given us, thank Him that thus far no one has ventured to propose the recall of any who have been sent forth, or the giving up of any of our stations; and we will "take courage" also. The interest in the Centenary is rising; the special fund is increasing; the story of the past hundred years is being examined in many a minister's study, in many a Christian home; arrangements for meetings in all parts of the country are in hand, and we may, with all confidence, anticipate that, as the result, the Society will this year gain new friends and well-wishers, develop new energy, and receive a new equipment of both men and means for the glorious work which still awaits it.



#### FROM THE FOREIGN SECRETARY.

LOOKING backward and looking inward become most weakening and demoralising when they grow to be the regular habit of a life, yet no life can be truly strong or wise which has not learned to look back or to look within. There are seasons when such an exercise is peculiarly appropriate, and such a time presents itself in the celebration of the Centenary of our venerable Society. It is to be hoped that during the present year very many will avail themselves of the help afforded by Mr. Silvester Horne's history to carefully study the past alike in its onward record of progress and in the inner working and development of great principles of action which it unfolds.

One result of such examination of the past history of the Society cannot fail to be the confirmation of our confidence in the guidance and blessing of God, and to make us more resolute and more expectant in facing the difficulties and striving to meet the needs of growing work. We are apt to regard the difficulties and demands of our own time as more serious than any that have been known before; but the record of the Society's past work shows that this is not the case. There have been financial crises again and again in the Society's affairs from the earliest years of the century—crises as severe in relation to the resources of the Society at the time as that through which we are now passing; but the Spirit of God has touched the heart of the churches, and the needed supplies have been poured forth. There have been anxieties about portions of the work in the mission-field as grave as our present anxiety about Madagascar; but events have shown that God was working behind human purposes to overrule all things for good. We look out upon the year which is to inaugurate the new century with strong confidence in the presence and power of a Master who has never failed.

China and Madagascar are the two points to which the friends of our missions look with most concern at present. It is impossible to forecast what may be the immediate effect of the present war on the position of foreigners in China. The Chinese Government seem, however, honestly desirous to protect foreigners, and have administered exemplary punishment lately in one or two cases in which they have been insulted. The ladies and children belonging to our Peking Mission have, it is true, been removed to Tientsin for safety, but this step has been taken solely on the urgent insistence of the British ambassador, and against the judgment of the most experienced missionaries, who believe there is not the slightest reason to apprehend trouble. The ultimate issue of the war cannot but be to further the opening up of China and the breaking down of that barrier

of exclusiveness and pride in the past which has hitherto been one of the most powerful hindrances to the progress of the Gospel in that country.

The hearts of many are very sore at the prospect of war between France and Madagascar. They grieve on account of the Hovas, to whom God has permitted us to carry the Gospel, and whose first lessons in new knowledge and civilisation have been brought by our missionaries. It seems monstrous that on the plea of some ancient and shadowy treaties a great nation like France should gratify its land-hunger by destroying the liberties of a people who are only just beginning to learn what liberty really means and to reach out after it. We dread the recurrence of the old heathen spirit amidst the general disturbance that war is certain to bring, and we fear that the progress of all that is good in Madagascar will be put back indefinitely when the war is over. But while with very natural sentiment we are thus troubled at the prospect of the wreck of all the work in which we have been so deeply interested, there comes evidence, on the one hand, that the Hovas are not unwilling to yield to some of the most important of the French demands, and, on the other, that the statesmen and serious-minded leaders of opinion in France realise the evil that is likely to be wrought by a war of subjugation, and are anxious, if possible, to avoid it. While those who know Madagascar best, and are its most earnest friends, concur in the opinion that the Government cannot go on long, and that some serious change is needed, which probably can only be obtained by external pressure. We, therefore, would fain hope that before the season for active hostilities arrives some peaceful settlement of the present dispute may be reached, and that the influence of France may be the means used by God for the establishment of justice, the purification of government, and the further development of the country.

R. WARDLAW THOMPSON.

#### FROM THE HOME SECRETARY.

THE Centenary Year is just upon us, and for most of us I imagine it will begin with the 1st of January, though strictly speaking the Society's Centenary Year does not begin till April 1st, 1895. We shall endeavour to make all the months of the New Year very special.

To begin with, there is the Communion Collection for the Fund for Widows and Orphans and Incapacitated Missionaries. I am hoping this will be larger than in 1894, when the severe weather made many congregations very sparse. To be in line with the Centenary Movement it should provide enough—and more than enough—for the New Year's demands. In the second century of our history we ought never to charge the ordinary income on this account, and it would be well in the first collection for 1895 to reach a higher level.

JANUARY 15th will see the second series of the Special Centenary Celebrations. In the morning there will be meetings for ministers at the Castle and Falcon Hotel (by invitation), and at Falcon Square Chapel, at ten and eleven o'clock, for prayer and consultation, and in the evening a Public Meeting in the City Temple at seven o'clock. Further particulars of these, and of the Centenary Fund, which now amounts to £39,000, will be found in the Supplement issued with this number. In connection with other special Centenary arrangements, it is only necessary here to add that the Children's Day at the Crystal Palace has been postponed from June, and definitely fixed for Saturday, July 27th.

In February will come, for churches outside London, the special week known as the Week of Prayer, Thanksgiving, and Self-Denial, or Special Giving. Never mind the title, so long as the week knows much of special prayer and generosity. In the Centenary Year we must surpass the first year's proceeds, which were £9,662. The second year brought £7,791, and last year only £6,081. Thus there is much leeway to make up. It should be observed that this week is not intended to interfere with the ordinary contributions, but is, as I have stated, a special week.

If it is so treated, great advantage will accrue to the Society and the churches. The contributions in previous years from many of the smaller and poorer churches are quite astonishing, and show that self-denial has been really practised. Many friends who have extended the practice till it has become a habit are rejoiced in their unexpected power of helping the Society's work. Let everyone try, at any rate this year, to put something into the special envelope. Envelopes and leaflets will be forwarded on application.

"CAST thy bread upon the waters, and thou shalt find it after many days," is exemplified in the following letter received early in December, from a Baptist minister:—"Though a stranger to you and a Baptist, yet the London Missionary Society is dear to me, because of some of its missionaries with whom it was my privilege to be acquainted in years past. From 1856 to 1862 I was a sailor in the Royal Navy, also on the China Station. Through the death by drowning of a shipmate, I was deeply convicted of sin and my danger. On returning to Shanghai in this miserable state, I was introduced to Mr. and Mrs. R. Dawson, &c., and through prayer and converse greatly helped in the missionary home in that city. Out of gratitude for Christian kindness shown and helpful words spoken, please accept the enclosed pound for your Centenary Fund." How much we all owe to "Christian kindness shown and helpful words spoken," and how strong the obligation to give others the same blessings!

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

To meet the growing needs of the Literature Department, and to facilitate the sale of books, magazines, maps, and other publications, the Directors have arranged to open a small Book Saloon on the ground-floor of the Mission House. The Saloon will be well on towards completion before the CHRONICLE is in the hands of our readers, and will be found on the left-hand side of the lobby, next to the folding doors.

DIFFICULTIES have arisen to delay the issue of the Centenary Hymnal, and it will be the middle of January before we shall be in a position to supply copies. The disappointment thus occasioned will, I believe, be more than compensated for by the inclusion in the Hymnal of a few choice tunes which would otherwise have been omitted.

REQUESTS from various quarters have reached the Rev. Stanley Rogers, and have also come direct to the Mission House, asking for copies of the hymns and tunes used at the Philharmonic Hall, Liverpool, and urging that these should be published separately. No such requests can be entertained. The Hymnal in its complete form will be a cheap book, and only in that form can we issue music and words together, at any rate for the present. A book of words only will also be published, if possible, at a penny.

A NEW collecting book, ruled for *weekly* contributions, divided also into months and quarters, has been prepared with a special view to Centenary needs. Statistical information at the end is added to aid collectors in their arduous task of gaining new subscribers. I shall be happy to supply secretaries with these books.

GEORGE COUSINS.

### PROCEEDINGS OF THE BOARD.

*Board Meeting, November 27th, 1894.*—Mr. A. J. SHEPHEARD in the chair. Number of Directors present, 73.

The Home Secretary presented the following resolution from the London City Mission, which he was directed to acknowledge with the hearty thanks of the Board:—

"Resolution of the Committee of the London City Mission,



on the occasion of the Centenary of the London Missionary Society, passed November 19th, 1894.

"The Committee of the London City Mission desire to convey their cordial congratulations to the Directors of the London Missionary Society on the occasion of the Centenary of its formation. As one of the pioneers of mission work in heathen lands, the Society has set an example of self-sacrificing service for which every branch of the Church of Christ is indebted, and which has exercised a high and holy influence on all missions at home and abroad. The missionaries of the Society have not been slow to lay down their lives for Christ's sake, while in the South Seas, in Africa, in Madagascar, and in China they have been used of God in laying the foundations of the Kingdom of Christ to such an extent as to call forth the admiration and gratitude of the churches.

"The Committee express the earnest hope that the 'Forward Movement,' to send out an additional hundred missionaries by the beginning of the second century of the Society's history, will be entirely successful, and that this evidence of devotion to the cause of the Redeemer will secure the sympathy and co-operation of the friends of missions throughout the land."

The Board decided to transfer Miss Large, of Apia, from the Samoan Mission to the Mission on Rarotonga, to take part with Miss Ardill in the educational work at the Nikao School.

It was decided that the meeting held at the Castle and Falcon Hotel, Aldersgate Street, London, on January 15th, 1795, preparatory to the formation of the Society, should be commemorated by a Breakfast for Ministers at the present hotel bearing the same name, to be followed by a Meeting for Ministers at Falcon Square Chapel, and an evening Public Meeting at the City Temple; that a special Children's Day, in commemoration of the Centenary, be arranged at the Crystal Palace; that a Missionary Convention be held from Saturday, September 21st, to the following Friday; that special Centenary meetings be held in Birmingham, Coventry, Gosport, and Bristol, to commemorate the early movements of the Society in those places, at such times as might be found convenient; that Missionary Exhibitions should be held during the Centenary year wherever the local auxiliaries might be prepared to make the necessary arrangements, on condition that the Society should not incur any financial responsibility in connection with them.

### WHAT TO DO WITH ACCEPTED CANDIDATES: SERIOUS EMBARRASSMENT OF THE DIRECTORS.

AT the meeting of the Board of Directors on Tuesday, December 11th, a report from the Examination Committee, which had met the day before, brought clearly before the Directors the painful and terribly embarrassing position in which the Society is placed in reference to its accepted candidates for missionary service. Through the new spirit awakened by the initiation of the Forward Movement the hearts of many earnest and devoted young men and women were stirred with a desire to devote themselves to the service of Christ in the mission-field. From the many offers received the Examination Committee selected from time to time the most suitable and promising, and these were accepted by the Board for service. But since the financial crisis compelled the Board to halt, all offers of service have been deferred, and not only so, but the appointments usually determined at this time of the year have also remained in abeyance. The Examination Committee therefore, utterly unable to move itself, resolved:—

That the Board be informed that the Committee has had before it seven offers of service which were deferred from July, and seven fresh offers of service, and that, after considering each

case without going into full particulars, the Committee believes that eleven would be found on further investigation to be suitable candidates for missionary service.

Also that the Board be informed that the following nineteen accepted candidates will complete their course next year:—

J. H. Brown, B.A. ....	New College.
W. Shadforth .....	Do.
A. B. Wookey, B.A. ....	Do.
N. C. Daniell .....	Hackney College.
C. J. Cribb .....	Do.
J. H. Morley .....	Western College.
G. T. Sadler, B.A. ....	Mansfield College.
P. W. Jones .....	Nottingham Institute.
R. T. Jenkins .....	Carmarthen College.
A. J. Hutchinson .....	Cheshunt College.
H. P. Schlencker .....	Livingstone College.
Robert Hughes .....	Do.
D. Ll. Thomas .....	Do.
S. A. Beveridge .....	Do.
E. F. Wills .....	Edinburgh Medical Mission.
R. Wolfendale .....	Do. Do.
A. E. Lovitt .....	London Hospital.
F. W. Willway, M.R.C.S.	In Labrador.
A. McConnachie .....	Evangelical Union Hall, Glasgow.

And that in 1896 there will be the following nine students completing their course:—

James Wasson .....	Hackney College.
O. H. Stursberg .....	Do.
W. J. Dover .....	Cheshunt College.
T. H. Morris .....	Do.
J. W. Sibree .....	Do.
H. Johnson .....	Do.
H. Robertson .....	Do.
J. May, B.A. ....	Do.
L. J. Thacker .....	Western College.

Under these circumstances the Committee desired the Board's instructions on the following points:—

(1) Is it to proceed to the fuller examination of the new candidates, with a view to recommending to the Board such as approve themselves?

(2) Is it to issue to the accepted candidates, whose course is completed next year, the usual Ordination Questions, which have been kept back this year, as the number of students is greatly in excess of existing vacancies, and the Board did not seem prepared to make further appointments?

A similar report was presented by the Ladies' Committee, which had resolved to inform the Board that the following accepted candidates would be ready for appointment next year:—

Miss L. E. Saville, M.D. (Brux.)
" E. A. German
" A. E. Stevenson
" M. Partridge

the latter two subject to their passing the usual examination, and that, in addition to these, the Committee had eligible offers of service from two other ladies, one of them qualified for educational work.

The very serious position of affairs which these reports of the two Examination Committees indicate, led the Directors, who were present in large numbers, after full consideration, to resolve: "That the consideration of the reports of the Examination Committees with reference to candidates for service be deferred until the first meeting of the Board in January, and that the report be printed and sent at once to every member of the Board, with a request that it shall be brought under the special notice of the constituents, and that in the meantime the Secretaries be instructed to make the facts known through the Press."

## THE LATE REV. GEORGE PRATT.

ON Sunday, November 25th, at Sydney, N.S.W., this faithful and useful missionary of the Society entered into fulness of life. He was born at Portsea on December 18th, 1817, and was, therefore, nearly seventy-seven years of age. As a youth of seventeen he became a member of Above Bar Chapel, Southampton, in which town he served his apprenticeship as a chemist. He was a student at Turvey under the Rev. Richard Cecil, was ordained in Southampton on July 6th, 1838, and shortly afterwards sailed with Mrs. Pratt for Samoa. Arriving there in 1839, he was appointed to Matautu, on the island of Savaii, and there he lived and laboured, with only a few breaks, when he was engaged in special service in some other islands of the Pacific, until 1879, when, owing to ill-health, he retired to Sydney. He was thus forty years in the Pacific without any change, except such as he found in inter-island visitation and work.

In addition to the ordinary occupations of a missionary, Mr. Pratt was a specialist. He was a born linguist, and he faithfully cultivated and used his special talent in the service of Christ. To him, more than to any other person, although several rendered efficient aid, the excellence of the Samoan version of the Scriptures is due. I think I may even say he did more than all the rest put together. The translation, and then the revision, of the Samoan Bible was the great work of his life. To this he devoted almost daily attention for many years, with the result that the Samoans have a Bible which, as a classic, is, and will be, to them very much what the Authorised Version has been in England. His Hebrew Old Testament and his Greek New Testament were among his most cherished companions, whether he was at home or travelling. He had also a very perfect knowledge of the Samoan language, and spoke it like one of the natives of a generation now passed away, before the language had suffered from modern corruptions. He was so familiar with the classic traditions of the people, and could illustrate, and give point to his speech by such

telling references and allusions, that it was always a treat to the natives to hear *Palati* speak. He had no uninterested hearers. He accordingly had little patience with missionaries who were contented with an imperfect knowledge of the language of the people to whom they preached, or who were given to careless speech.

Mr. Pratt was the author of the Samoan and English Grammar and Dictionary which has now passed into a third edition. His linguistic powers were also utilised in helping missionaries in other islands, since he was an authority who could always be consulted with confidence. In 1862 he

introduced the Rev. W. G. Lawes to his work on the island of Niué, remaining there about nine months. During that time he gained such a knowledge of the language that he was able very materially to assist Mr. Lawes in the Niué version of the Scriptures. I believe he had also rendered help in connection with some of the New Guinea languages.

In 1873, after visiting the Tokelau, Ellice, and Gilbert Islands, out-stations of the Samoan Mission, Mr. Pratt went for a time to the Loyalty Islands. He greatly desired to see something done for the evangelisation of New Caledonia, and made an effort to establish a mission there. But, after spending some months in valiant efforts, he was obliged to give up; the French authorities would not permit a Protestant mission to be founded. During his retirement in Sydney, as far as health would permit, he utilised his powers, and in 1885 he revisited Samoa for a few months, and received a warm welcome from old friends there. Of late years he had been almost blind, and had been able to read the Scriptures only by the use of a copy of the Bible for the blind. I saw him in Sydney in January last, and during two afternoons we had long talks about Samoa and the work there, about those of his fellow-labourers who had gone before, and his own prospects. He was then very calmly and confidently waiting for the great change which would give him new and fuller and clearer sight than any he had previously possessed.



REV. GEORGE PRATT (taken when seventy years of age).



He was a man who at times suffered from depression of spirit, which gave him a gloomy view of things, and at such periods he sometimes wrote caustically; but he was a true friend to his fellow-missionaries, an untiring worker both in his study and in his district, a lover of his work and of the people for whom he laboured, and he was ever a humble and faithful follower of Christ. He was modest to a fault, dreading publicity. The idea of going about the country on deputation work made him afraid to come home, and it is doubtful whether he would have been a great success upon the home platform. Yet for sterling worth, and for work which will tell in time and throughout eternity, he has excelled many far more widely known and more generally honoured missionaries. Had some respectable university discovered him, and conferred upon him a degree, it would have done more honour to itself than to him.

Mr. Pratt was twice married, and he leaves a widow and a large family. His eldest daughter was long engaged in missionary work in the Loyalty Islands as the wife of the Rev. J. Sleigh. One of his sons entered the Civil Service after passing an examination with high honours, and has long been a judge in India. Another son is the agent of the Society in Sydney. S. J. WHITMEE.

### HOMES FOR MISSIONARIES ON FURLOUGH.

It is gratifying to know that these Homes are proving a great convenience to our missionaries. Mr. Stonehouse, on leaving for China, wrote in very grateful terms for the use of the Moffat house at Brighton, and said that he would strongly urge his brethren to avail themselves of this provision for their comfort. Mr. F. E. Lawes, too, on returning to Ninó, offered his testimony to their advantage. Mr. Maurice Phillips, before going back to Madras, wrote: "This house has been a comfortable home to us, and I trust that you will find no difficulty in completing your benevolent scheme."

The Committee have refrained for the last twelve months from making any appeal for funds to complete their scheme, lest they should in any degree interfere with the flow of contributions to the Society in its pressing need. Nevertheless, gifts both of money and furniture have come in, so that not only has the adverse balance of £112 with which the last year closed been nearly cleared off, but the Home being prepared in Lewisham for our noble missionary, Dr. Griffith John, and his family, is almost provided for. His son-in-law, Mr. Sparham, writes: "It will be an unspeakable relief to us to know that we are to find a home ready for us on our arrival in England." To complete the furnishing of this Home the following lectures have been kindly promised, at which we hope good collections will be made:—

- January 30th.—Dr. Brown, on "Bunyan," at Bromley.  
 " 16th.—Rev. W. Hardy Harwood, on "The Humour of Shakespeare's Plays," at Blackheath.  
 " 23rd.—Dr. Horton, on "The Practical Uses of Poetry," at Lewisham.  
 February —Rev. W. J. Dawson, at Catford.  
 March 20th.—Rev. C. Silvester Horne, on "Livingstone," at Lewisham High Road.

Friends willing to assist the work may send their gifts either to the Treasurer, Mr. James Brown, Morden Cliff, Lewisham; or to the Hon. Sec., Rev. S. T. Williams, Blythe Hill, Catford.

Missionaries wanting homes during their furlough should communicate in good time with Mr. Williams.

### VISITATION OF THE NORTH-WEST (SAMOAN) OUT-STATIONS.

#### "THE TRAGEDY OF LIFE."

THE Rev. J. E. Newell has forwarded to the Foreign Secretary a graphic account of his visit to the North-West out-stations of the Samoan Mission. As it had been decided to bring girls from the North-West to share in the benefits of the training enjoyed by Samoan girls at Papauta, it was felt to be highly desirable that a lady deputation should be appointed to visit the out-stations. Miss Moore, therefore, accompanied Mr. Newell, and we learn from the report that she was very much interested, and all throughout the visitation entered most heartily and sympathetically into all the varied work which the needs and circumstances of the scattered churches brought at each island, as well as her own special and important work.

Mr. Newell says:—

"It is scarcely necessary to remind you that the dread of introducing the measles, then epidemic in Samoa, into islands where that disease was unknown prevented the visitation of the Tokelau, Ellice, and one of the Gilbert Islands (viz., Tamana) during 1893. We had had little communication with any of the islands, and none at all with most of them. We therefore entered upon our work with some natural anxiety, and on my part with some forebodings of trouble.

"I had appealed, and the Committee appealed through the 'Sulu,' and at our general meeting, for native missionaries for the out-stations; but owing to well-understood causes, as sad as they were inevitable, we received very few offers of service; and, in fact, we were only able to accept one young man, named Laupepa, and his wife, for known and possible vacancies in the Ellice Group.

"I found the needs to be great, almost overwhelming, and I have returned with some present, most urgent considerations very much burdening my heart and mind. Here, as elsewhere, the one piercing call is to prayer. 'Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.'

"Although our voyage did not begin with the Ellice Islands, I must, in the first place, take you with me there.

"On three of the islands—viz., Funafuti, Nanumaga (-manga), and Nukufetau—death had recently taken away the respective pastors, and left hearts sore and sad behind. First at Funafuti, where we anchored, we were brought face to face with the dread possibilities of our voyage, and the almost certainty of a large number of passengers for Samoa.

"The s.s. *Archer* had been recently to Funafuti, and had brought word of the very critical condition of several of our teachers at other islands, including those named, and also Vaitupu. The pastor at Funafuti had died in great agony on the 5th of May, and the poor widow and her four children were anxiously and sadly awaiting the arrival of the Mission ship. Subsequently we found the widow of the pastor at Nanumaga and her children awaiting us.

"It is convenient to speak of both these women here. I am afraid I have been all too hasty in my general judgment of Samoan mothers. Here, at least, were two very excellent women whom we got to know very intimately during our long voyage. Not only were the women themselves to be admired for their neatness in dress, and their Christian character and demeanour, but their children also pleased us exceedingly. Their training went on on board ship, and we got a very pleasant insight into the secret of the regard



those children had for their mothers. Both the women had, after their husbands' deaths, been looking after the church and the work needing to be done, and in both islands we found that the deacons and lay preachers had well supported these women, who, in their sore bereavements, were able to 'labour in the Lord.' In both these islands we were able to hold school examinations. The results were not as satisfactory as we desired, but they exceeded our expectations. And these two women were from the Tutuila district.

"We reached the beautiful cluster of thirty-one atolls called Nukufetau on July 5th.

"Pastor Lolani and his wife, Apiseka, received me on my former visit in 1885 right royally, or rather as those sharing

*Williams*. At the close of May he gathered the deacons and principal people together, and told them that it was now plainly manifest that he would not live to see the visiting missionary. He therefore gave the control of the work into the hands of a young man who had had two years' Malua training. He also appointed a young man whom he had been training, and who wished to enter Malua to be a lay preacher. He had advised his poor heart-broken wife to prepare to leave with her children in the *John Williams*, which he believed would soon arrive. The pastor's last act was to dictate a note to the visiting missionary—commending the young man, Uele, to his regard, and begging that he might be allowed to stand for his examination as a candidate for Malua. Little



NATIVE PASSENGERS ON BOARD THE BARQUE "JOHN WILLIAMS."

common hopes, and doing the same glorious work for 'Him who loves us' should. We got to our anchorage in this very wonderful lagoon before the native 'pilot' got on board the vessel. I inquired anxiously about the pastor. The answer was so startling and painful that, as the man had spoken in English, I repeated my question in Samcan, whereupon the old man replied: 'Pastor Lolani finished his course on June 2nd, and very soon after his wife followed her husband, leaving eight orphan children, the youngest of whom was a helpless infant.

"The pastor had been ill for many months, and had waited anxiously and with many prayers for the arrival of the *John*

did the dying man then know that the affection he had lavished on that young man was to be so nobly rewarded in the loving service of Uele and his excellent young wife, Katherine. This couple were subsequently received—Uele having passed very satisfactorily the usual test examination. And during our subsequent voyage we and the dear children we brought to Samoa had great cause for thanksgiving that they had such loving help on board.

"At the earnest request of many of the people, and with a dark foreboding of her own end, the pastor's widow permitted the people of Nukufetau to take her seven fatherless children to as many homes, whilst she made preparations



for her coming child, and did what she could to carry out her husband's farewell instructions. On June 22nd, twenty days after her husband was called home, her child was born, and a few hours afterwards the poor mother died in a swoon. The baby was taken by the wife of one of the deacons, and there we left it, assured that, if devoted and loving nursing was all it needed, it would have all that richly to enjoy until it was old enough to be brought to Samoa.

"Part of this story Miss Moore and I heard before we left the vessel to go ashore. We landed at low water and walked up to the Mission-house with hearts overwhelmed with grief and pity. The large stone house was filled with a crowd of women and children. In one corner sat an old woman with the young baby on her knee, crooning a plaintive ditty over it. All the rest of the children, together with all the male population, were at that time away on a neighbouring islet, where the food is grown. They all came in on the rising tide, bringing the seven orphans with them. The two eldest were sobbing bitterly as they realised—as only they two could do—the events of the past few weeks and the anticipated journey to their mother's parents and relations in Samoa. For some time I could say nothing to them. There we sat thinking of the tragedy of life and that poor widow's latest hours of sorrow and travail. We will not doubt that then she realised the fellowship Jesus vouchsafes to all His people in their sorest needs. The thought of that gave voice to my heart's deep sympathy for those dear children, and God's power and wish to care for them. I told them we had come to take them to their grandfather in Samoa, whom we knew. Then we sang the Samoan translation of "We speak of the realms of the blest," evidently a familiar hymn, even to those children, and we commended those little lambs to the tender Shepherd's care. Poor Miss Moore! The strain of the preceding hours had brought on a violent headache, and she had to retire from a scene which will surely live in our memories for many years.

"Here we left our *one* native missionary, feeling that there could be no more pressing need than this for a pastor at any island yet to be visited. We therefore held a dedication service, in which the young pastor and his wife were designated for the work of the pastorate on Nukufetau. He answered the usual questions in an address to his new charge, and then I delivered a charge to him on Joshua i. 9 and Matthew xxviii. 20. Miss Moore followed with an excellent and practical address to the pastor's wife, and to the women generally, on the words: "And the Lord God made Adam an helpmeet for him." Then our native assistant deputation (to whom I have not previously referred), who here and everywhere rendered excellent and efficient service, gave an address to the congregation.

"We held school examinations, and Miss Moore and I classified the whole of the children into standards, according to our new code, for the guidance of the young pastor, who will, I trust, give careful attention to this part of his work.

"My magic-lantern here and everywhere gave much delight and no little instruction to the people, who crowded to see the pictures.

"I have entered a little into detail here, because it will help to convey an idea of the work done at each of the islands. At some islands, indeed, as at Nanumanga, we had much more to do than at Nukufetau. It seemed necessary to hold deacons' meetings, to examine candidates for church fellowship, and to hold church meetings at nearly all the islands.

"Nukufetau is the only island where the mission station possesses, besides the pastor's house, also a fine stone church and an equally fine schoolroom. Elekana, a native of the island of Manihiki (of the Hervey Islands Mission), who

was the means of introducing the Gospel to the Ellice Islands, was, after two years' training in Malua, appointed the first missionary to Nukufetau; and the mission station here remains a monument to those early years' work of that Manihiki deacon.

"At Vaitupu we found the pastor very ill; but as we had no one to leave here, he decided to await the arrival of the steamer *John Williams*. It is essential that an earnest and intelligent man should be appointed there, and that Pastor Jeremia, who has served the Mission and the Master nobly and faithfully in Vaitupu during a most difficult and critical period of fourteen years, should be allowed then to retire to Samoa. I was able to leave medicines which had brought him almost instant relief, and I trust the good man may be able to hold on for a little longer.

"Vaitupu has a population of 504, and the scholars in attendance at the school number 240. Some of the young men sent by this excellent pastor to our Malua Institution have turned out steady, reliable, and intelligent pastors, and I had the utmost pleasure in receiving two candidates for Malua, one of whom accompanied us. Miss Moore also received here two young girls for Papauta.

"The only place in the Ellice Group to compare with Vaitupu is Nui, and the only man to compare with the pastor there is Pastor Kirisome (one of our strongest and best men), still stationed on the island he brought to Christ. In some things I was disappointed in Nui. I found myself comparing my impressions now with my recollections of my former visit nine years ago. The people have advanced in intelligence, and the school is excellent; but the houses of the people seem to be in no way improved.

"I can speak also of decided progress and an excellent condition of life and work on the Island of Nanumea. There, perhaps, more than on any other island in the group, they are experiencing some of the benefits of the British Protectorate which has been established. It was with the utmost satisfaction and joy that at last we were able to refer them here and elsewhere in their political difficulties to their ruler and adviser, the British Resident on Butaritari (Gilbert Islands). Of two other islands in the Ellice Group one can only speak with fear and hesitancy. The pastors have in both cases given occasion to the enemies of the Lord to blaspheme, and we were under the painful necessity of removing the pastor of Niutao, and bringing him to Samoa. There, too, there is a *locum tenens*, and there, with a population of 700 souls, a strong and able man is needed at once. In the other case, the pastor's earnest repentance and his people's unanimous and hearty vote of confidence led us to leave him, we hope in restored relations to do better work in the future. But even there it will be safe and wise to appoint a new man.

"But I pass rapidly on to touch on our work in the Gilbert Islands.

"The Committee were very anxious about the work in Peru and in Onoatua, two of our largest islands in this group, which had been retrograding very seriously for several years past. And here I may remark that by the very hearty co-operation of Captain Mitchell (whose interest in the work and whose helpful consideration all through contributed both to the success and pleasure of the voyage in a very large degree) we were able to secure a longer time at the islands than any previous deputation, so far as we know, has had. At Peru and at Onoatua we visited all our stations and spent some three full days.

"The first island visited in the Gilbert Group was Arorae, the scene of Pastor Samuel's long and faithful and most successful ministry. He and Pastor Tipane, a native of

Nui, the worthy colleague of perhaps our very ablest native missionary, have done splendid service on Arorae. I cannot in this place describe the external appearance of this model mission station, nor give any report of the work done on this visitation at Arorae.

"During the voyage from the Ellice to the Gilbert Islands, Peru had been much on my heart, and I determined to carry out Mr. Whitmee's suggestion to the Committee, and ask Pastor Samuelu to forego his long-desired visit to Samoa, and also to leave his excellent house and station on Arorae, and go to Peru. The request was received by the good man in solemn silence, and he begged for time to consider so serious and difficult a step. Ultimately he and his very noble wife decided that they had a call to Peru which they dare not refuse.

"The decision gave us much joy, and even now I cannot refer to it without a renewal of the inspiration and encouragement the incident gave me at the time. The full force of the sacrifice involved Miss Moore and I did not realise until four days later, when we accompanied Samuelu to the station we desired him to occupy on Peru. It is without doubt the most backward in the Gilbert Island stations under our Mission, as Samuelu's on Arorae is the most advanced. The only regret one feels is that it was impossible to insist that the appointment of so old and valued a servant to this, the most needy of the five Peru stations, should be permanent.

"We have one man on Peru—Pastor Siosé—upon whom has been resting a crushing burden of wearying toil and responsibility. Owing to circumstances no one could control, the rest of the staff are still young recruits, with almost no knowledge of the language. The Samoan Church and the Church Universal would be pleased to know the story of Pastor Siosé's heroic endurance and patient toil under weakness and suffering. Both at the time of Mr. Goward's visit, and still more on Mr. Whitmee's visit, and ever since Siosé has been suffering from a large and painful ulcer, the result of overwork and (for such a condition) of insufficient food. Thanks to a splendid Malua career, and hereditary genius and subsequent hard work, Siosé has a knowledge of the Gilbert Island language which, on the testimony of Pastor Samuelu and of the people themselves, is truly phenomenal.

"Siosé had received by Mr. Whitmee the news of his father's death, and he was deterred by the thought that Mr. Whitmee would think that the news had robbed him of all faith and courage, and he therefore forebore mentioning his suffering condition, and thereby gave Mr. Whitmee a wrong

impression. Siosé's father was a man held in the highest honour in the Mission for his long and faithful work as a missionary on Funafuti, where also Siosé was born.

"At Nikunau we found the whole of our staff of six young missionaries working well and heartily and harmoniously. God is evidently blessing their labours. The contrast which I most gratefully noted between this visit and my former visit in 1885 was almost incredible. It was here Mr. Hills was detained for ten days four years ago. And the pastors all testified most heartily that his ten days' work was the turning point in the history of the Mission on Nikunau. Mr. Whitmee's visit here was a joy and inspiration to them.

"At Onoatua we found all young missionaries in good health. All I can just now say about this island is the very pregnant fact that none of our pastors here know the language adequately—another urgent reason for an early visit of the steamer. An old pastor, with an excellent knowledge of the Gilbert Islands dialect, is in charge *pro tem*, at his home on Niutao, but will be available as soon as an appointment is made for that island for the vacant station on Onoatua.

"Our visit to Tamana was an unalloyed pleasure and satisfaction. My friend, Pastor Eneré, is making full proof of his ministry. I cannot now, for lack of time, refer more fully to the work on this island, every way the most favoured naturally of all our Gilbert Islands.

"It was our great privilege to take additional supplies for our pastors in the Gilbert Islands. They were—notwithstanding Mr. Whitmee's comparatively recent visit—in great want. The long-continued drought was only too painfully manifest in the withered condition of the coconut palms and the almost total absence of all vegetable life. More especially was this the case on Arorae, Nikunau, and Peru.

Onoatua was just beginning to recover, and Tamana had been blessed with more frequent and heavier rains than any other island, although even there the drought had been severe.

"The pastors of the Faasaleleaga District—the district least affected by the late devastating wars in Samoa—had sent their brethren in the Gilbert Islands a present of yams and of preserved breadfruit, which were also most acceptable. But the provisions kindly voted by the Directors have been a real boon to our men and their families in this time of need.

"I trust the Directors will see from this hastily-written account of this voyage that, in arranging for another voyage of the old barque, they were divinely guided. One cannot contemplate without a shudder the consequences of so long



NATIVE CHURCH AT FUNAFUTI.  
NATIVE PASTOR'S HOUSE AT ONOATUA.



a delay as would be caused by waiting for the new steamer. Thank God! the good old barque has been able to add one more to her long years of service for these churches scattered abroad. The expense of running two vessels could ill be borne in the strained condition of the Society's finances, but how necessary it has proved we can only now adequately realise.

"Thinking of all I have now written, I am painfully conscious how inadequate an expression this very hurriedly written letter is of all the emotions and desires which fill my heart as I think of this, my second, voyage to the Samoan out-stations. Again I thank God from a full heart that I have had such emphatic proof of the fact that, to my dear native brethren labouring amid many privations in these isolated outposts, 'God has given the Holy Ghost as well as unto us.'

"Again, too, I have been brought face to face with the perils and dangers which more than ever beset these young and very immature Christian communities, and I rejoice that the noble liberality of the churches and Sunday-schools of Great Britain has made more efficient help and supervision possible by the new steamer."

### YOUNG MEN'S MISSIONARY BAND.

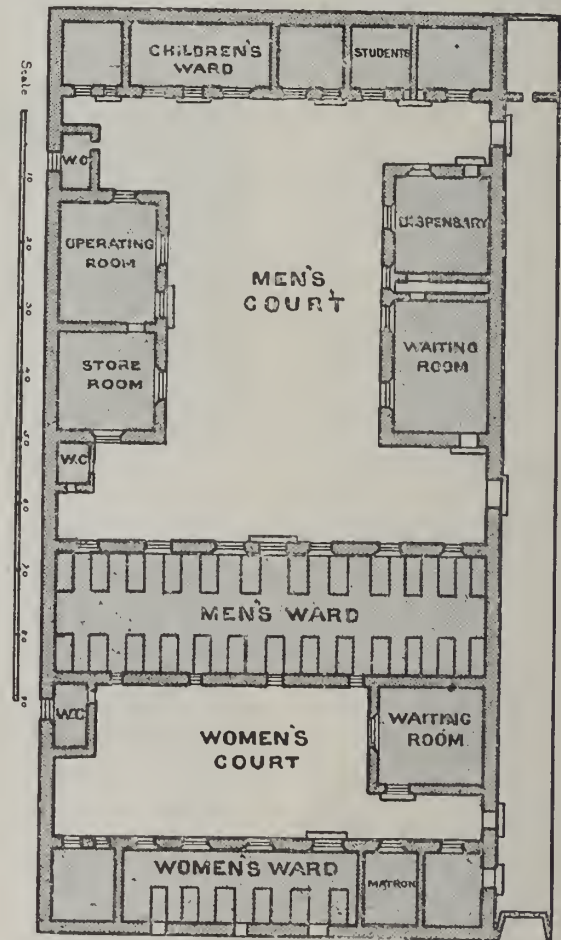
AT the November meeting of the Parent Band, held at the Mission House on November 16th, the Rev. R. Lovett, M.A., gave a most interesting and instructive address on "A Group of Pioneer Heroes." The subjects of his address were men who had done invaluable service to the missionary cause, but whose names had become obscure. Such was *Henry Nott*, once a bricklayer, but whose record of long and patient service, extending over forty-six years, is almost unique. To him the Tahitians owed the translation of the Bible into their language, one of the hardest achievements in the Society's history. Such also was *David Jones*, of the Madagascar Mission, who, aided by David Griffiths, gave the Malagasy the Bible in their own tongue, to which their victory during the great persecution was chiefly due. The other hero was *John Wray*, of the Demerara Mission, who worked his way into the sugar plantations, the abodes of slavery, and opened up afresh the agitation against that terrible traffic, dying a martyr to the cause of missions and abolition. The names of these men are unfamiliar to the present constituents of the Society, but the magnitude of the work they did deserves grateful recognition by those who do not fail to sing the praises of the more conspicuous heralds of the Cross. For a man to do twenty-five years' hard work in an unfruitful soil was more than martyrdom.

The next meeting of the Band will be held in the Mission House on January 18th, at 7 p.m., when Rev. W. E. M'Farlane will give an address, entitled, "My Experiences in Mongolia." All young men are cordially invited.

### OPENING OF THE NEW CHI-CHOU MISSION HOSPITAL.

COMMENCED, MAY 9th, 1894. | Cost, Ts.2,000 (about £300).  
COMPLETED, AUG. 31st, " | ACCOMMODATION—MALE, 35.  
OPENED, SEPT. 13th, " | FEMALE, 15. TOTAL, 50.

A LONG-FELT want has at last been met, through the generosity and kindness of our Society. The alternative of stowing away patients in the coal-cellar for lack of accommodation is a thing of the past. A substantial and



PLAN OF THE HOSPITAL.

commodious hospital now occupies the spare ground adjoining our new premises, and, nestled as it is amongst the trees, presents a picturesque sight. When completed, the opening day was eagerly anticipated by many.

Neighbours of the surrounding villages, to show their good will, raised subscriptions towards presentation tablets, in true Chinese style, whilst we in return prepared a feast on the reception day.

To cater for 380 guests, representing 160 different families, and who all contributed to the above presents, was no small undertaking. Three special cooks were hired for the occasion. Hearing a great conclave in the eye-ward, I found it

proceeded from the throats of forty-one fowls, whilst in another corner of the yard were a number of pigs awaiting execution.

The sight reminded me very much of the preparations made by the South Sea natives on the arrival of the *John Williams*, or at our May Meeting celebrations.

It may be interesting to note, by the way, that the Chinese, after they have killed a pig, cut a small hole in the skin of its hind leg. Here they insert a long iron rod, hypodermically, and pass it up and down in all directions. They then place their mouth to the said aperture, and inflate the skin, till it becomes as tight as a drum. The pig appears twice its original size. This plan, they claim, greatly facilitates the final scraping process in hot water. The sight, to my mind, suggested a favourable case for tapping!

The eventful day, September 13th, arrived, and, as regards its temperature is best described in the lines of Doddridge's hymn,

"No clouded sun,  
But sacred, high,  
eternal noon."

Our flag staff was alive with bunting. First, a yellow silk handkerchief represented China, then a large Union Jack, presented to us by a captain of one of the coasting steamers, below which were displayed self-made flags of all colours.

Promptly at ten o'clock a procession was formed at the front gate, consisting of preachers, converts, hospital *employés*, with the school girls in the rear. Heading the column was a foreign contingent, led by little Daisy Rees, the heroine of the hour, adorned with sashes of blue and red silk, and carrying the key suspended by red ribbon.

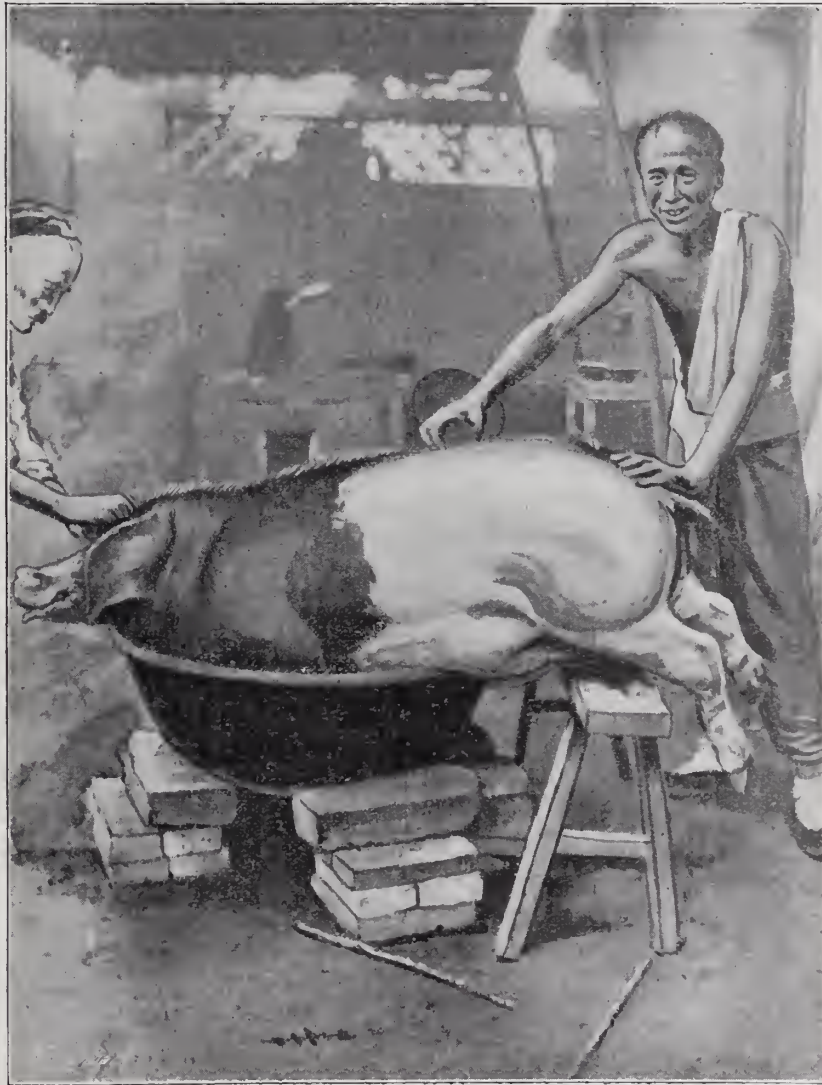
Arriving at the hospital, the door was unlocked by two

chubby little hands, and the Chi-Chou Mission Hospital was formally declared open, at which a "Royal salute" was fired! The opening of the Tower Bridge was nothing to it.

When all had assembled in the waiting-room, a short dedication service was held. The recollections of that memorable season and the earnest words addressed to us will not soon be forgotten by those present.

Half an hour afterwards the guests began to arrive in a

steady, continuous stream, each village bringing its presentation in the shape of a beautifully engraved tablet. Three of these shone out in large gilt characters on a black background. A fourth was painted with vermilion characters in white relief, whilst the lettering of a fifth stood out prominently in blue colours on a white board. There was great exactness and precision in putting them up, when, finally, like the unveiling of a statue, the light yellow paper covering was torn off, revealing the tablet in all its beauty. Others brought with them gifts of scrolls and silk hangings. Three hundred and eighty sat down to the feast, in the midst of which my colleague and I, according to Chinese custom, wandered leisurely from table to table, thanking the guests for their presence, and entreating them to eat more heartily. This



PREPARING THE PIG FOR THE FEAST.

hint they evidently took, for I began to wonder whenever they were going to stop!

The feast over, I gave a short entertainment, including a few conjuring tricks and chemical experiments. The galvanic battery took their fancy most. Parties of twenty came forward at a time and joined hands, when a fairly strong interrupted current was turned on, convulsing both per-



formers and audience—the latter with laughter. Extracting coins from a basin of water created endless amusement, for now and again a portly Celestial would come forward who “knew all about it,” and even ventured an explanation to his countrymen. He returned to his seat a sadder but wiser man.

The hospital is a substantial brick building, situated on the east side of our premises, and built in two blocks, one for male and one for female patients, each having a separate compound, waiting-room, and dispensary.

The women's ward contains one long k'ang, or brick bed, capable of accommodating fifteen patients comfortably. The men's ward is larger, and possesses twenty-five separate k'angs for as many patients.

To the south is an ophthalmic<sup>2</sup> ward for ten persons, making accommodation in all for fifty patients. On either side are students' quarters and outhouses. To the east is a spacious drug room, with a light, well-ventilated operating room adjoining, having a southern and western aspect. Opposite these are the dispensary and waiting rooms. A long alley, seven feet wide, separates our compound wall from the hospital.

One immense advantage is its immediate proximity to our premises. I hope by next mail to send you a few photos of the place, taken from different sites.

We live in a locality amidst superstitions the most gross, idolatries the most vile and ignorant, the most debasing, so that sympathy with the suffering humanity around us has again and again proved the key to unlock the hearts long closed by ignorance and prejudice against the truth.

May this new acquisition thus prove a great stimulus to our work; and our constant prayer is that patients who come merely seeking relief from bodily sickness may, during their residence with us, hear of Jesus of Nazareth, the Mighty to save, and return home with the double cure—healed in body, saved in soul.

SEWELL S. MCFARLANE.

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Two young widows of high caste, who were being educated as teachers in the institution founded by the celebrated Pundita Ramabai, at Poona, near Bombay, have lately been converted to Christianity. The news created great alarm in the town, and a third of the young widows were quickly withdrawn from the institution by their indignant relatives. Men who had hitherto assumed to be leaders of modern progress, such as the chief judge Ranadé, who until then had supported Ramabai, broke with her openly. And yet, so far from being very zealous for the conversion of her pupils, the Pundita is considered by the missionaries as far too neutral in religious matters. The two widows who have been the cause of all this stir may almost be said to have been converted in spite of their directress. It is hoped that this experience will lead Ramabai to accentuate more decidedly the Christian character of her institution.—*Revue des Missions Contemporaines.*

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\* Marked Children's Ward in the plan. We presume that this was its original purpose.—ED.

## A JOURNEY INTO THE AWEMBA COUNTRY, CENTRAL AFRICA.

THE Awemba—or the A.W., as it is abbreviated by the white, as much from vague fear as from a sense of ease, a law of life out here as well as of language—is a name to strike horror into the hearts of the surrounding tribes. I was baptized into it during my first visit to our station at the south end of the lake in September last, when a committee meeting that had occupied two days had to be closed in one long sitting, so that Mr. Carson and myself might return to our station on the hills, because it was reported the A.W. were coming to clear out all the white men from this district. Some stories might be told of all-night sittings while the flickering taper was fed with fat, as all the candles in the store had done their duty. There was reason for some anxiety, for a few months before they had swept round the south end of the lake, marching in a straight course over mountain and valley, seven deep, so far as one could judge from the grass laid down by the tramp of their feet, attacking villages at daybreak, killing the men, and taking the women captives. At a small village six miles from here, called Pambete, on the shore of the lake, the heads of ten men were cut off, and twenty women were taken captives. They passed by this station round to south-west of the lake, where, on the German frontier, they fortunately met Major Wissmann, the dread of whose “Maxims” sent them home quicker than they came.

But where is their home? They occupy the extensive region between south-west of Tanganyika and lakes Moero and Bangweolo—roughly speaking, between 30° and 32° E. longitude. Little is known of the country, for it has only been entered by two travellers, Livingstone, in 1867, and M. Giraud, in 1882, who approached it from the south, crossing the Chambezi at about the same spot, and in two days reaching the village of the paramount chief, Kitimkuru, who in Livingstone's day bore the name of Chitapangwa. “After three weeks' stay, and a difficulty about a blanket which could not be spared, Livingstone moved on towards Lake Tanganyika,” viewing it for the first time from the hills above Pambete, where we now have a native teacher. M. Giraud found that the chief remembered Livingstone (there is a joy in repeating his name), and from here he passed on to Lake Bangweolo. A few days after seeing M. Giraud the chief died, and his death was attributed to the evil influence of the Muzunga (the white man), and ever since (1883) the country has been closed to the European.

We heard there was great hunger there, owing to the ravages of the locusts, which have wrought great havoc on the crops all over this part of the country this year, and we thought this plague may be the means used for the softening of the heart of this Pharaoh and his people, and that this may prove the opportunity for us to enter. We called together some of the chief men of our village and laid the matter before them, and, somewhat to our surprise, they volunteered to go into the enemy's country, and take presents of rice and cloth to Ponde, the nearest chief, and also to Kitimkuru if they were allowed to proceed.

The day they started one of our messengers returned with a man they met in the way, who had come from Ponde's village. Here was Hobab come “to be unto us instead of eyes,” for our men did not know the way. He started off the next morning with our messenger, overtaking the others soon, and in five days they camped some distance from Ponde's, while Hobab went on to announce their arrival to the chief. They were given a hearty welcome and plenty of food, while the presents we sent gave the chief great plea-

sure, and he sent twelve of his own men back with ours (among them his prime minister, whom I shall designate P.M.) to see if they had really come from the white man, for these were the first received from that source. His uncle Kitimkuru had done so. They remained here three days, and were greatly surprised at our houses and the steamer.

*July 2nd.*—I returned with them and a number of men from our village carrying loads, with Pondella (the head man) and Kalulu as lieutenants. I will call them P. and K., and I may here say that it is to the former we owe the success of this enterprise. How little credit the native gets, as a rule, in books of travel! Yet without him no expedition could have been carried through.

We climbed the range of mountains that rise to a height of 2,500 feet above the lake, and run in a south-west direction, whence we had a magnificent view of the south end and the surrounding country. The tent was pitched early on the bank of a clear brook in a sheltered spot, for the mercury has fallen rapidly since we left this morning, and the night we found very cold. I enjoyed it immensely between blankets; but the men, curled round their blazing logs, did not feel so enthusiastic.

The next morning we struck camp early, and, on reaching the plateau, came to one of the finest plains I have ever seen, as level as the "Oval," with a fine belt of trees running from north-west to south-east, underneath which a small stream murmurs, with no human ear to listen to its music, but enjoying the satisfaction of quenching the thirst of the antelope, hyena, and elephant. The latter has kept "white"—to give the native idiom—the path in which we travel since the feet of man have ceased to tread it. I breakfasted near this stream off biscuits and honey, to which the honey-bird guided one of the men. He chirruped shrilly, and seems most impatient for the wayfarer to follow. "The bee entered of old into the bird's nest and stung its young, and in revenge the bird (Sunyi) said it would ever call every wanderer through the forest to steal its honey"—so said the P.M.

In an hour after crossing this plain we came to a larger stream, called Mululwe, which the natives said issued from a small lake in the hills to the south, and empties into the Lofu River, which finds its home in Tanganyika. This stream now forms the boundary of the Awemba country in this direction, the Ulungu who formerly occupied this region having been driven away. I saw the ruins of two iron-smelting furnaces, the remains of former industry. The course hitherto has been south; now we take a south-west direction, and another day and a half's stiff marching brings us within six miles of Ponde's village, where we are asked to camp. The message was brought that the chief had not yet returned from Kitimkuru's, whither he had gone on an errand to see if he was willing to receive us; but his head-wife sent me a fowl and some native beer in a hollow gourd, which the P.M. first drank out of to show that there was no poison in it. I was dozing in my tent the next day and heard the A.W. sounding the *reveillé* and surrounding us. Fortunately my boy touched my foot and said lunch was ready. Soon after the P.M. returned from the village to say we might come nearer, and the tent was pitched about half a mile away, where we are to remain for some days. I found there was considerable fear in the hearts of the people at my approach, but curiosity helped the women especially to overcome it, as they had never seen a white man before. For the next few days, like a giant or a fat woman in a twopenny show, I was on exhibition. The tent door was besieged most of the day and every moment watched, so that it was a great relief when night came and the tent flaps

were put together, and so exhibited for positively the last time to-night.

The days were spent in receiving presents of food—of which there was no lack here—in attending to a number of ulcers, for they soon learnt to have faith in the medicine, and in showing the natives pictures. The second day some of the chief men of the village came and said that a report had been spread that I had brought *mulembo* (medicine) to kill all the men in the village, but now they had seen they did not believe it. I noticed in my audience a number with the thumb only left on the hand, and nose and ears cut off. This is the cruel custom practised upon captives taken in war, or anyone who incurs the chief's displeasure. If one kills an antelope, and does not bring the whole of it to the chief, his ears are ordered to be cut off. One day his chief singer was brought to me, for he was blind. On inquiry I found that the chief ordered his eyes to be taken out, so that he might not see his way to leave his village, as he had a good voice.

I had the great joy on the Sunday of telling them of the Father, whom they did not know. The name *Lesá* for the Supreme Spirit was familiar, but to them He is "the unknown God."

Six days after I reached here the chief returned, and the next morning the P.M. came to say he wished me to go and see him. My headman was anxious that I should dress up for the occasion, and the P.M. suggested I should put on a huge ulster he saw me wear at night. After crossing a stream we reached the village, situated on the breast of a hill. Outside the gate a miniature hut is built, with a red flag flying over it in honour of a dead chief. The palisade around the village is adorned with skulls, and a little distance from the village a ghastly row of them, the trophies of murderous exploits. We passed through the gate and stood inside for a time to listen to orders. The P.M. announced that the chief did not wish me to shake hands with him; suspecting some "mulembo" concealed in the palm, I suppose. The sound of drums and music came from the rising ground, where the chief's houses are built. We passed through the first enclosure—where the natives live in huts squalid enough—into another, and through another entrance into the court where the chief resides. In the space in front of one of his huts there was a considerable number of his people, who sat in a circle on the ground while the musicians wailed, beat their long drums, and shook their rattles. I stood on the margin of the circle for a minute, and could not make out which was the chief, when the P.M. mentioned to Pondella I had better greet him. When he was pointed out, P., K. and self approached a little nearer, and greeted in native fashion by clapping hands together and saying: "Are you well, your honour?" He responded in a similar fashion, seated on a skin on the margin of the circle. I retired opposite into a canvas chair that had been brought with us. Then silence prevailed, which in native converse one gets used to, and I had an opportunity of scanning the chief. He seemed a short man, in fine physical condition, with a round face and the hair shaved off the front part of the head, so that from a distance he seemed partly bald. Around his neck a wealth of large white oblong beads, and blue round ones on his chubby arms. He was arrayed in black cloth spotted with *wengwa* (native beer) he kept drinking from a gourd he kept near. He seemed as shy as the coyest maiden and not easily won, so we must not make hasty advances, but retire for the present. Near the outside gate there was a man, who sat beating out bark to make the cloth which most of the people wear here.

Not long after the P.M. brought a present of goat and kid from the chief and in the afternoon he wished to see me



again. He was now sat on a daïs of mud, with his cabinet round him, and as each member joined he lay on his back, put up his legs—reminding one of a donkey earning his shoes—and clapped hands, and the hollow noise brought a nod of approval from the chief. We had a long chat. He was pleased to see the first white man, and tried hard to pronounce my name, to which he gave an Italian turn. He wished to be friends, and war with the Ulungu and Mamhwe tribes, among whom we are labouring, had ceased, except in the case of Chungu and Mtulu. Ponde some time ago raided the latter, and the former, who is a relative, went to Kitimkuru to complain, with the result that K., although his uncle, came down upon Ponde, clearing three or four of his villages, and killing the greater number of his people. Our message was the means of reconciliation between them, and Ponde returned with a present of fine heifer, which did not seem to know its owner. As the result of his visit he said Kitimkuru did not wish to see us, but had sent two messengers back with him to hear our words and hear any message or present. He repeated the story of the father of the present chief dying soon after seeing the white man, and also that K. had sent a large tusk of ivory to an agent of the A. L. Company, for which, in his judgment, no adequate return present was received, and this seemed to rankle in his mind. He would like us to come and build him a fine house, pointing out the spot, but did not want the white man to settle near until he had seen more of him, and the paramount chief would have to be consulted in that matter. He insisted upon my staying six days longer, putting up three fingers of each hand. This was not prompted by any great desire for my company—although he did ask me to remove my tent nearer to the village—but by a sense of fear lest some calamity should follow my speedy departure. I consented to stay three days, and with this he seemed satisfied. The sun was nearing the horizon, and while the blind singer wailed forth his recitative, in which he mourned over his darkness, and the chorus joined in with drums and rattles, we retired to our camp. During the night shots were fired, and, as I lay with the thickness of canvas between me and a chief who was an “unknown quantity,” with a handful of men lying round their bright logs, I felt—one who has experienced it knows how. The more daring spirit broke the silence with fifteen, stating the number that had been fired. The next day we went to see the chief, and he said that four messengers from Kitimkuru had arrived during the night and they had fired. There was no cause for alarm. There were two doves pecking round his pot of wengwa, and when I noticed them he sent a lad to the cote to fetch me two young ones, which I declined with thanks, and excited a hurst of laughter by suggesting that there would be trouble in the mother's heart when she found the featherless children had been taken. He wore a few pounds of large speckled heads, that I had sent him the previous day, round his leg, which he exhibited with pride, but he said a plate which he had asked for had not been sent. K., without consulting me, said I had not got one that could be spared just now. This sent him into a fit of seeming rage. He danced among his men and threatened. The mad king was never acted better, and no chorus ever more enthusiastic with “Yes,” “We'll do it,” “We are here to do your pleasure.” We waited in silence, and, when the storm subsided, in a low voice he called K. and P. to him, and said there was no trouble with me, that this was done for a show to his men. We retired, and a number of our followers vowed that Ponde had seen the last of them. The P. M. followed us to the gate and explained to P. that a message had come from Kitimkuru to kill the white man, for I had brought war and “mulemho”

to kill all his people. Ponde said: “No.” I had brought no people to fight. The fowl to which *muavi* (ordeal poison) had been given as a test had not died, and no trouble had come to the village since my arrival, and, further, that if this Muzungu was killed numbers of others would follow in revenge. The same evening he sent to ask that he might see P. alone. He did not wish to go alone, and so K. went with him. They returned soon with a small tusk of ivory as a present, and the chief wished to know if I wanted anything. They also brought back a report of his consideration for me. His people were very anxious that my legs should be uncovered. But the chief said: “No. We must not expose the white man.” The day before I left one of his wives came with an ulcer to be attended to. I dressed it and sent him a little medicine to put on (for the slightest gifts have to pass through the chief's hands) after I had gone. He sent for more. Yes, my rug, coat, soap, and I don't know what he did not want. The same day he sent for me and seemed very gracious. He inquired if I was leaving on the morrow, and by which route. I said I desired to see the country, and would take a different direction. He replied that along the banks of the Lofu I should see a fine plain, and that he would send six men to accompany me home and twelve more to go part of the way, who would bring back a portion of any game that was killed. Fortunately the twelve did not turn up; perhaps he had discovered that I had not got the medicine to kill *nyama*. He asked if we would mend some old umbrellas for him, and six smoked and ramshackled things were brought out of a hut, which were procured from the Alangwana, who come here for slaves and ivory in return for powder, &c. We chose three, whose anatomy was pretty perfect, to take with us, whom he was anxious to be covered with differently coloured cloth.

Early next morning the message came that the chief was not well, and he wished me to remain. I sent messengers with my greetings, and the caravan passed by his village. One of his villagers, a patient of mine, ran after us, and knelt by my side, expressing his good wishes. He had had three fingers taken off by a gun accident, which were now on the way to recovery. I record this because a friend of mine told me, when you find an instance of a native's gratitude, note it down. K. and P. soon caught us up, and said the chief was better. He said I was his friend. He loved me very much, and “Go in peace.” He asked K. if I would accept a man to be my slave. K. said he thought not. Most of the men in his village are slaves. Well, I must confess that I was glad to get my hack turned upon my friend, and I came to the conclusion that the time had not yet come for the white man to settle near him. He is a small chief to put on such airs, and from all accounts his uncle, Kitimkuru, is a bloodthirsty tyrant. They know right well that with the advent of the white man their tyranny must cease. The day of reckoning is coming. We must wait. Meanwhile this brief visit may have helped to establish kindly relations between us, and brush away some of the superstitious fears in relation to ourselves. When the people know the greater freedom in our service, we shall find them leaving their old masters.

Our course now is N.N.E., and in two and a half hours we come to a small stream called Maengi, a tributary of the Lofu. In two more hours we reach the banks of the Lofu, which is a considerable river now—in the dry season—as the numerous passages of the hippopotami show. To the west a range of hills stretch, ending in a spur, where the natives go to worship Kisya, a spirit who is supposed to dwell in a room in the rock with natural door and windows. Kitimhwa's and Ponde's people used to come here and bring

food and fowls as offerings. The *Kasema* (prophet) would announce that the spirit is not pleased with fowls, he wants a cow. A heifer is brought and killed, which the devotees eat, and the prophet announces that rain will follow behind. The Awemba now send one man to do the honours for them. Our course runs along the banks of the Lofu, where game abounds, and the novice who can only close his right eye and is obliged to hold the rifle on the left shoulder—a Benjamite in this noble exercise alone—cannot be over-elated with his first antelope here. However, somewhat to his surprise, and to the delight of the men, a *kapaya*, swinging between the bending forms of two men, is being brought to the river bank, and borne somewhat gingerly across the temporary bridge made with branches thrown across overhanging trees. The next day we cross a most extensive plain, where the ground would yield anything, and our headman said if a white man settled here the people would soon gather round. The Mululwe, the stream we passed on our outward journey, has now become a large river, and, after crossing this plain, empties itself into the Lofu. After crossing it we found the plain covered with water, which in some places took our men up to the neck. We crossed some more tributaries of the Mululwe and camped on the bank of one of them, near Ombwe's new village, where a school is built, and we hope soon to station a native teacher. The next day we descended the steep, 2,500 feet, to the lake, Pambete looking like a draught on a board and the two islands like specks on a mirror. After resting on the margin of the lake for a time, we started again for home, where our friends crowded the gate to meet us and give us a warm welcome.

W. THOMAS.



THE NEW ACTS OF THE APOSTLES; or, The Marvels of Modern Missions. A Series of Lectures upon the Foundation of the "Duff Missionary Lectureship." With a Chromo-lithographic Map of the World, and Chart, which show the Prevailing Religions of the World, their Comparative Areas, and the Progress of Evangelisation. By Arthur T. Pierson, Author of the "Crisis of Missions," &c. London: James Nisbet & Co., 21, Berners Street.

THE prolific pen and ardent missionary enthusiasm of Dr. Pierson have again laid the churches on both sides of the Atlantic under a debt of obligation. Following Dr. Thomas Smith, Dr. William Fleming Stevenson, and Sir Monier Monier Williams, as "Duff" lecturer, the gifted American brought to his theme the fire, energy, intimate acquaintance with the literature of missions, and intense belief in them which so eminently characterise him, and has produced a book calculated to stir the hearts of God's children everywhere. His lectures consist of six parts, whose striking division titles at once challenge attention. Part I. traces "The New Links of Mission History," and under five sections—the New Chapters, the New Pentecosts, the New Times and Seasons, the New Open Doors, the New Era—shows how modern movements are the development of work inaugurated by our Lord and His earliest followers. Then follows:—Part II., "The New Apostolic Suc-

cession," in one section of which the eloquent lecturer discourses on the New Apostolate of Woman, and with Mrs. Mullens, Mrs Judson, Mrs. Williams, and Miss Fiske as his text, shows how they, too, were called to Apostolic labours; Part III., "The New Views and Voices"; Part IV., "The New Converts and Martyrs"; Part V., "New Signs and Wonders"; Part VI. "New Motives and Incentives."

The force—we had almost said the "pace"—of the volume is marvellous. Covering a wide area, its crisp sentences, freshness of treatment, sanguine hopefulness and confidence, and wealth of detail are highly stimulating. We may be disposed to wish that the colour were laid on a little less thickly, may detect inaccuracies, may refuse assent here and there to individual propositions which strike the mind as forced and far-fetched; but the effect of the whole is inspiring to a degree. The spirit that pervades the book in its every page is the spirit that surmounts all difficulties, laughs at impossibilities, and is aflame with devotion to the Great King and a yearning for the full coming of His Kingdom.

The chromo-lithographic map is the best we have yet seen for presenting geographically the great missionary problem. By means of coloured areas the different religions of the world are shown, while golden stars indicate mission stations.

LOVEDALE, South Africa. Illustrated by Fifty Views from Photographs, with Introduction by James Stewart, D.D., M.D., Hon. F.R.G.S. Edinburgh: Andrew Elliot, 17, Princes Street. 5s. net.

LOVEDALE has often been referred to in these pages. Named after one of the first secretaries of our own Society, happily situated in a lovely district 700 miles north-east of Cape Town, and 80 miles due west of the Indian Ocean, this remarkable missionary institution carries on a truly beneficent religious, educational, and industrial work. Though almost entirely supported by the Free Church of Scotland, it is strictly unsectarian. No distinction is made as to privilege or admission, all denominations, tribes, and colours being equally welcome. For upwards of half a century Lovedale has existed, and its record of useful service is simply splendid. In a former number of this magazine we gave some striking facts and figures which show this. Dr. Stewart modestly says little about his own share in raising the settlement to the high position it now occupies as by far the strongest and best institution of the kind that South Africa possesses, but it is largely due to his breadth of view and masterly power of organisation that this has been achieved. In this attractive, picturesque volume an appeal to the eye is made. By means of a series of photographic reproductions, a wide-reaching, many-sided, and effective work is brought under review, and, as the pages are turned over, a deep impression of its variety and greatness is left stamped upon the mind. No one could look through these fifty views and fail to realise something of the excellence of Lovedale. Approaches, views of the original building, the handsome educational block, the library, 9 a.m.—waiting for the school bell, several groups of pupils, 1 p.m.—grace before dinner, muster for afternoon work, the brickfield, in the fields and gardens, shops, printing office, the band, stores, Kafirs as they are in their own home and as they are under Christian training, girls at work and girls at play, a wedding party, and similar scenes, follow one another in interesting succession. *Floreat Lovedale!* say we.



## THE JUBILEE OF THE MALUA INSTITUTION, SAMOA.

THIS long looked for and long prepared for event took place on Wednesday and Thursday, the 26th and 27th of September. The students of the Seminary had been very busy preparing for several days for the reception of visitors, and had erected a very picturesque native structure, roofed with cocoanut leaves and native cloth. The floor was covered with woven cocoanut leaves. The Seminary

chair for the first day. The meeting commenced by singing a hymn composed by a native. After the reading of the Scriptures by the Rev. W. E. Clarke, and prayer by the Rev. W. E. Goward, Mr. Marriott gave his address, containing a history of the Seminary during the last fifty years. He pointed out that the motives of the noble men who had commenced the Institute had been abundantly fulfilled. They desired to educate the Samoan young men so that every village in Samoa should have a well-trained pastor who should be able to preach the Gospel and teach in the day



CANOES OF THE VISITORS.

grounds were crowded, among those present being President Schmidt, Consuls Mulligan and Cusack-Smith, Captain Scheder and several other officers of the *Buzzard*, and Dr. Hoskyn.

The proceedings commenced punctually at nine o'clock. The Malua students and their wives, the scholars of the Papauta Girls' School, and the youths of the Leulumoega High School occupied conspicuous seats, and were all in holiday attire. The Samoan pastors sat on forms which encircled the meeting. The Rev. J. Marriott occupied the

schools. They also hoped that young men trained in Malua would take the Gospel to heathen lands. These two objects have been accomplished. Over 200 villages in Samoa were supplied with teachers who had had a four years' course in the Malua College. Some 5,000 people of Savage Island were won to the Gospel by means of Samoan teachers. There are sixteen islands to the N.W. of Samoa which first heard the Gospel from the lips of Samoan pastors, and at present about 11,000 people are under the teaching of some twenty-six Samoan teachers. There are nearly twenty



Samoa teachers in New Guinea to take the Gospel to those savage people. Mr. Marriott closed his address by an earnest exhortation to the assembly to show their gratitude to God for His goodness to them during the last fifty years, by erecting an Assembly Hall which is greatly needed for class work, and which will greatly increase the influence of the Seminary, which has done so much good during the last fifty years for Samoa and its out-stations. After Mr. Marriott, several old men spoke who knew Malua and its tutors, either at the beginning, or a few years after the commencement. Meisake, of Apia, gave some very interesting reminiscences of the difficulties at the beginning of the Institution. The Rev. Dr.

and a crowded audience. The Rev. J. E. Newell presided, and gave a lengthy opening address, in which he spoke of his late visit to the N.W. out-stations in the barque *John Williams*. He deplored that there were so few offers from Samoan pastors of tried experience to do the work of God on those islands. Some of the native pastors who did many years of noble work have returned to Samoa for a well-earned rest, and others have died at their post. Who will fill their places? Mr. Newell pleaded very earnestly for at least six men of tried experience to offer to go at once to fill up vacant places. He also pointed out the great need for a new building in order to be able to divide the young



THE MEETING.

Davies, of Savaii, the senior missionary of the London Missionary Society in Samoa, gave a bright and earnest address, which was listened to with great attention. At this point a deluge of rain fell, which broke up this most interesting meeting.

After sunset there was a very interesting gathering for prayer in the Malua Malae, by lamplight. A teacher from each of the seven districts of Samoa was called upon to offer prayer that God may be with the tutors and students of the Malua Institution during the next fifty years, as in the past. Several well-known hymns were sung during the service which sounded very sweetly. It was a very impressive service, and all present will long remember it.

There was again a large gathering on Thursday morning

men, who now number 130, into classes, so as to increase the effectiveness of the teaching. One very interesting part of the day's proceedings was the reading out of the contributions given by each village of each district in Samoa for the purpose of building the proposed Jubilee Hall. The total amounted to the good sum of 2,823 dols.

The meeting was then addressed by the Revs. J. W. Hills, W. E. Goward, and A. E. Hunt. They gave bright and hopeful addresses, which were listened to with great attention by the people present. Several old pastors also spoke, who gave reminiscences of the early days of the Institution, including Peteru, of Fasitoto; Konelio, of Falealili; Timoteo, late assistant native tutor in Malua;

Taofinuu, of the Itu o Tane district. The last speaker was a young pastor trained in Malua, from Vaitupu, in the Ellice Group. His speech was a fitting close to this most interesting gathering. He had been led to Christ by a Samoan pastor, who was trained very early in the history of the Institution. It was full of point and force. He, too, pleaded for men to offer to go to the Ellice and Gilbert Groups, to strengthen the work which has been so nobly begun. The meeting was over by noon. The great assembly remained for a few hours after the meeting for social reunion of teachers widely separated in the Samoan Group. Then, in wonderfully quick time, the many boats at anchor in Malua Bay were filled with people, who proceeded to their homes, taking with them, we believe, very many helpful thoughts and memories of very interesting and profitable speeches which had been given during the long-to-be-remembered Jubilee services.

J. M.

### CHRIST'S CALL TO PRAYER.

Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."—MATT. ix. 38.

"PRAY," said the Master ;  
Have we prayed ?

It needs more grace to pray than to give gold.

How can I plead, " My Lord, send labourers forth  
Into Thy field " and yet myself withhold ?

Souls stirred Christ's pity,—  
Stir they ours ?

Compassion moved Him so that He must pray ;  
To pray He sought Gethsemane's retreat,  
And that to Calvary quickly led the way.

Pray then—'tis Christlike ;  
Only, pray

As He prayed, letting thy whole heart's intent  
Be Spirit-fashioned to fulfil thy prayer,  
Thyself made willing, eager to be sent.

Prayer is not, surely,  
Though we kneel,

Pity is not, nor love, nor aught Divine

The while we plead, " to save the lost, Lord, claim,  
Compel his service, her's, but Lord, not mine ! "

Thus pray we never ?  
True, indeed,

If words alone are prayer : our eyes are dim  
And dull our ears, but God observeth all,  
And the mute will hath clearest speech for Him.

And when one prayeth  
'Tis the will

God marks, its mystic speech of deep desire,  
And oft, when lips fair words as incense bring,  
The wayward will puts out the altar-fire.

Then prayer is not prayer,  
Though it seem,  
And, self-deceived, the heart hath ease thereby ;  
Nought hath been wrought by it, in earth or Heaven,  
To bring God's gift of life to souls that die.

" Pray," said the Master ;  
His command,  
If Him we love, we shall, we must obey ;  
Is it, then, lack of love to Him that keeps  
Our love for men so low we cannot pray ?

Yea, there the lack is—  
Shameful lack !

Would we might see its baseness and repent ;  
Our hearts' chill wintriness to Christ our Lord  
Frost-binds life's stream from those to whom 'tis sent.

We love not Jesus,  
Else in this

We should be one with Him,—our prayers arise  
For earth's great multitudes like sun-drawn dew  
That comes again life-laden from the skies.

Prayer hath its answer :  
God is just,

And the wide world this witnesseth to-day—  
So few the lips that tell God's tale of love—  
Few are the hearts that love enough to pray.

Oh, Holy Spirit !  
Love Divine

Shed richly in our hearts, fill, overflow,  
Pray in us, and, when Jesus calls us forth,  
Impel, empower, and give us grace to go.

R. WRIGHT HAY, Dacca, Bengal.

THE Church Missionary Society's *Intelligencer* makes the following very kindly reference to our Centenary:—"The epoch of Missionary Centenaries is upon us. Two years ago the Baptist Society celebrated its hundredth year. Now the London Missionary Society has its turn. Four years hence follows C.M.S. Two years after that the S.P.G. will have a *bi-centenary* commemoration. After that will come the Bible Society. The L.M.S. Commemoration appeals to all our sympathies. No society has had greater men, or been permitted to do a grander work. First in the South Seas, first in China, first in Madagascar, first in New Guinea ; with such names on its roll as John Williams, Morrison, Moffat, Livingstone, Ellis, Mullens, Gilmour—not to speak of living men—and with now by far the largest total number of adherents among all missionary societies—it deserves to be honoured indeed. And although the Society is by its constitution undenominational, it is practically supported almost exclusively by one section of English Nonconformity, the Congregationalists. Relatively to numbers, influence, and wealth, they put us Churchmen to shame. A glance over the L.M.S. Contribution List shows that their scale of giving is much higher than ours. We wish the Society very heartily God-speed in its almost world-wide work."





Notice to the CHRONICLE'S "Own Correspondents."—  
Intelligence should be posted so as to reach the Editor  
by the 10th of the month preceding the new issue.

CHINA.

JUST now there is a great deal in the OPIUM SLAVERY, papers about the Opium Commission, and very contradictory statements are being made. I will tell you of two men, whose wives I have seen. Kong-sim used to be a preacher; but he took to smoking opium, and now he and his wife and sons live in a miserable hovel. He beats his wife, is cruel to the children, and his whole nature seems changed. The wife is a Christian. Will you join your prayers with hers that her husband may give up the opium? The other man was a bright, earnest Christian, but got out of health and was advised to take some opium. He did so; and the habit grew upon him, until he became a slave to it, very miserable and very poor. At last he went to a hospital at Sioke, and there became cured. He returned home full of joy; and now he is very earnest in trying to rescue others—among them, Kong-sim. "It is very difficult to give up the opium," he says. "But look at me; what God has done for me He can do for you."

A. M. H.

HAI-CHENG-SO (which means in English, MRS. "QUIET SEA. Quiet Sea) is quite a poor woman, living in a tiny room in Amoy. She has four children, two girls and two boys, and her old mother-in-law, who is bedridden, lives with them. Her husband has been a Christian for forty years; but until about a year ago she would not even go to hear the new doctrine, although he begged her to do so. Now she is a believer, and on the first Sunday of the Chinese New Year she was baptized. At her baptism she asked the pastor to have the hymn, "I'm not ashamed to own my Lord"; and I do not think she is. We went to see her the week before she was baptized, and no sooner were we seated in her room than all the neighbours crowded in to stare at the foreigners. She said: "They are all heathen. Tell them the Gospel." The Bible-woman spoke, telling them to leave off worshipping idols and worship the Saviour. One old woman interrupted, and asked who the Saviour was; and then Mrs. Quiet Sea spoke out, saying that He was God, who made all things, and gave them food to eat, &c. The old woman objected

that they got their own food by working for it; but Mrs. Quiet Sea became quite excited, and cried: "Untrue, untrue; Who made the sun? Who sends the rain? It is God who makes all things grow." The old woman quite understood and agreed that in this way it is God who gives us food. Then Miss Carling read a few verses from the first chapter of John, and explained them. Another woman, who had just come in, asked a question; and Mrs. Quiet Sea answered, saying that they all knew we must die and turn to dust; but this God is a Spirit, and He gives us a spirit which can never die. The women seemed much interested; and Mrs. Quiet Sea went on to tell them how she used to think just as they did, and would not go to hear the doctrine; but now all was changed. Will you pray for her that she may be kept faithful, and may learn more and more of Christ and be a shining light for Him among all her heathen neighbours?

A M H.

INDIA.

THE youth, Masih Charan, who was MANGARI'S baptized in August (see November FIRST CONVERT. CHRONICLE), is making steady progress.

He is living with the catechist, John Æneas, and studying in the school. He also accompanies John Æneas in his bazaar preaching, taking with him a handful of Scriptures and small religious books, and selling them as he is able. Ever since his baptism he has had a good deal to bear on account of having become a Christian. The other day, when returning with Æneas from a mela in a neighbouring town, where he had been distributing tracts and selling Scriptures, Masih Charan was set upon by six young men; they beat him severely, took some of his books and his calico coat; took some coppers from his pocket, and decamped. Next morning I informed the police of the occurrence, and they succeeded in arresting three of the men. Their friends interceded for them, and rather than let the matter go into court, the men apologised, and paid the damages; so that I hope there will be no further trouble of this kind. Last week a little girl, seven years of age—a nice little child—came to us, asking to be taken in. Her mother was dead, her father went to Calcutta when she was a baby, her grandmother had just died, her house had fallen in one of the storms we have had; she was homeless and friendless. I sent the poor little soul to Mrs. Parker, in Benares, who is now considering what is best to be done with her.

H. H. THEOBALD.

A SELF-DENIAL week has been observed SELF-DENIAL. by the native Christian congregation at Almora, and by this means Rs.55 has been raised for the Society. Nearly every Christian, including missionaries, teachers, men, women, boys and girls, joined in it, and though the sum total may appear trifling, the Rev. E. S. Oakley says that it represents united thought and

effort on the part of the Christian community. Of the total sum, Rs.12 12 came from the Leper Asylum, the inmates of which fasted for a whole day. This was, of course, quite voluntary; but all Christians and non-Christians wished to share in the self-denial—a pleasing and touching proof of the gratitude of the poor sufferers in the asylum.

#### MADAGASCAR.

FOR some time past it has occurred to the tutors of the College at Antanànarivo, that it would be pleasant, as well as profitable and helpful, to former students who are now engaged in mission work as evangelists in the Imèrina Province, if they could meet together occasionally for worship and consultation on subjects connected with their work. Every six months, in April and in October, these men usually come up to the capital from their country stations, places distant from one hour to three days' journey (on foot), in order to attend, together with representatives from 800 churches, the meetings of the Imèrina Congregational Union or Church Congress. These times, therefore, are the most convenient for such a meeting, and although the week is very full of meetings and business, invitations were sent from the tutors and their wives to about sixty evangelists, asking them and their wives to a meeting on the Wednesday morning (October 17th). More than fifty men, with many of the wives, accordingly assembled in the lecture hall of the College, at nine o'clock, together with the present students of the College (thirty-two men and sixteen women). Great pleasure seemed to be felt by all at this opportunity of seeing old friends, and a most delightful meeting was held. The chair was occupied by Rev. J. Sibree (senior tutor), and after prayer and praise and Scripture reading, and a few words of welcome from the chairman, the Rev. J. Sharman, B.D. (tutor), read a paper explaining the object of the meeting, and making various proposals for rendering such a union a means of profit and encouragement to all who should join it. Radanièba (senior native tutor) also spoke, and explained further the objects of the pastors' proposed meetings; and, after a full discussion, it was unanimously resolved: "That it would benefit us, and help forward the Lord's work which we carry on, to form a union to be called 'The Union of Evangelists, formerly Students of the College,' which shall meet every six months for mutual consultation and encouragement and conversation with regard to our work, as well as for prayer for God's blessing upon it." It was also agreed that the evangelists stationed at the nearer stations should form a committee for consultation with the tutors as to the arranging of subjects for discussion. Hymns of consecration were then sung, and prayers offered, after which Mrs. Sibree gave a short address upon "Home Influence," especially as exerted by women, and urged the

wives of the evangelists to use their influence for Christ in their homes and families. Mr. Sibree then gave an address upon "The Reading of Holy Scripture in Public Worship," dwelling upon the need of much fuller and more reverent and systematic reading of the Bible in the congregation, together with the spiritual blessings which might be expected from such honouring of the Word of God. The meeting was concluded by singing, and prayer offered by Ralay (junior native tutor). Tea and cake were then handed round, and after a pleasant half-hour of conversation, the members of the Union dispersed.

J. S.

DURING the anxious and troubled days of the past week, the half-yearly meetings of the representatives of 800 to 900 churches in the centre of Madagascar were held as usual, and were attended by large numbers of people. On the Wednesday afternoon (October 17th), services were held at two of the city churches, one of these—that at Ankàdibevàva—being addressed by Mr. Briggs; the other—at Anàlakòly—was addressed by Andriamàna, the young pastor of Ankàdibevàva. There was a densely-crowded church, and a most interesting, ingenious, and, withal, earnest and practical sermon was preached from the text, "The righteous shall flourish like the palm-tree," in which the parallel was beautifully worked out. On the Thursday morning, large meetings were held for the men at Ampàribè Church, and for the women at the Ambàtonakànga Memorial Church. At the former of these, the early part of the four or five hours' sitting was occupied by introducing the subject of the Centenary of the L.M.S. A paper on the origin and formation of the Society, which had been left by Mr. W. E. Cousins, was read by Mrs. Wills; and then Mr. Thorne and Mr. Peill gave further details as to the work of the Society, and our own proposals for celebrating the Centenary. Our influential native pastor, Andriànaivoravèlona, then followed with a few warm-hearted and kindly words of appreciation of the great benefits the L.M.S. had conferred on Madagascar, and asked us to convey their heartfelt thanks to the Society. This Mr. Baron, as secretary of our Committee, acknowledged, all of us standing up with him to receive the greetings and thanks of the great assembly. The remainder of the meeting was occupied by an address from Ratsiàrovàna, one of the city pastors, urging the people to carry out fully the resolution made last year—to send out ten more native missionaries to the heathen tribes of the island—and by discussion on his address. And, after the reports and money statements, this very interesting service terminated with a short but pathetic appeal from our senior native pastor, Andriàmbèlo, that the people would all lift up earnest prayer to God for their country, their Queen, and Government, at this momentous crisis of their national history.

J. S.



At the request of the Isan-Kerintaona WAITING FOR (Congregational Union) Committee, RAINIZAVARY (a native pastor), and the Rev. A. S. HUCKETT, of Fianarantsoa, have visited some of the Tanala tribes to the east of Betsileo. "We left Fianarantsoa on September 7th, sleeping at Sahafiana, and then plunged into the forest, and after a long day's journey arrived at Isahamaloto, where one of the Native Society's agents is stationed. Here we found a small church and school, and a large number of people who gathered together on Sunday and Monday to hear the Gospel. The same may be said of Ambodinakondro, Ambohimangakely, Johimanitra, and Ambatomasina. At each of these places there is a native teacher or evangelist supported by our Isan-Kerintaona. In our journey we passed through many large towns and districts where no Christian work whatever is being carried on, yet the people are ready and willing to receive teachers. At three of these places we started new stations, and already two teachers have been appointed who are now preparing to go out. Owing to the state of the Society's funds, we felt we dare not go forward as we wished, as there was no hope of getting any help beyond what our native churches could give. The Tanala people in these districts are simple, more talkative and ready to come round and listen to us than the Betsileo, and I believe a good and successful work could be carried on amongst them if we were in a financial position to do it. Having visited these stations we felt a desire to go farther south and return home by way of Ikongo, thus visiting a region quite out of the range of Christian influence, and try to plant the Standard of the Gospel there."

NEW GUINEA.

THE Rev. W. G. LAWES reports a great REVIVAL AT PORT MORESBY. Port Moresby. "Ever since my return fifteen months ago we have been waiting, praying, expecting, but, until the end of August, it all seemed to be in vain. Coldness and indifference prevailed. Still, I have felt a coming change, and seemed to see a moving among the dry bones. Last Sunday (September 9th) the church was crowded at all the services, and fifty men and women came to me as candidates, and others are still coming. The Watchers' Band should know this. Their prayers are not in vain. All day long I seemed to hear the Master's voice, 'Oh, thou of little faith, wherefore didst thou doubt?' We had our 'May' meeting before there was any sign of this revival, and it realised £13 in cash. It is not much, but the people are very poor. We had no demonstration, nothing to divert the attention of the people. Our first 'May' meeting was held four years ago, before I went to England, and I told the people it would be held every year. For some reason no meeting was held while I was away. Now we have begun again, and I hope no year will pass without a missionary meeting."

FROM THE SECRETARY OF THE WATCHERS' BAND.

MOST heartily would I greet our "Watchers" in this first number of another volume of the CHRONICLE, and wish for each and all a very HAPPY NEW YEAR. God has mercifully granted to us another year of watching and service, and in being thus far spared to labour for Him we should find abundant cause for gratitude and joy.

AND now, as we enter upon another year of service, what wondrous possibilities of usefulness and blessing lie before us! If, with hearts renewed by God's grace, there should be a reconsecration to Him of all our opportunities and all our powers, what great things might we not do for Him whom it is our privilege and joy to call Master and Lord! It will at least be a hopeful beginning if we take up our work with a stronger faith, with a tenderer love, and with a more earnest resolve that henceforth we will continuously strive to be and do all that shall please Him.

DURING the past year we have been taught afresh how marvellous is the power that lies in prayer. We are more than ever assured that God does hear and answer the cry of His children. And as, week by week, and month by month, the prayers of our world-wide Band have been rising to the Throne on behalf of our various mission-fields, with their devoted workers, we have had ample proof that the windows of heaven have been opened and blessings poured forth. Let us, then, "give ourselves continually to prayer," and, "as ye abound in faith, and knowledge, and in love, see that ye abound in this grace also."

REGARDING the missionary anniversary meetings which are approaching, whether of individual churches or auxiliaries, it is very important that our branch secretaries should see that a meeting is arranged for in connection with the Watchers' Band. The preceding Saturday evening is being widely adopted as the most convenient and suitable time for this, a good beginning thus being made for the various services and meetings which follow.

THERE has been a considerable increase in the circulation of the CHRONICLE amongst our members during the past year, which is very encouraging, but much more might be done and ought to be done in this direction. Among all the constituents of the Society, "Watchers" should be conspicuous as regular and diligent readers of the CHRONICLE. If they are not, a very important part of their watching is neglected.

THE Watchers' Band year begins with April, as does that of the Society, but it may interest many to know that members joining from January 1st will not be asked to renew their subscriptions until 1896. The new Watchword Cards and list of missionaries will, however, be supplied to such without further charge when issued.

THE continuous growth of the Watchers' Band has necessitated the provision of more extended accommodation for carrying on the work. This has been found by taking over the office at No. 13, Blomfield Street, for many years in the occupation of the Evangelical Continental Society, which has been adapted to the present requirements; and I shall at all times be pleased to see here any of our branch secretaries or members.

JAMES E. LIDDIARD.

NEW BRANCHES.  
COUNTRY.

<i>Branch.</i>	<i>Secretary.</i>
Bristol (Zion) ... ..	Miss M. A. Pain.
Liverpool (Boote, Emmanuel)...	Miss M. C. Dunlop.
Middleborough (Cannon Street)	Mrs. E. Cox.
Rainhill (Emmanuel) ... ..	Mrs. Clifton Somervell.
Stockport (Hanover) ... ..	Miss R. H. Greenhalgh.
West Bromwich (Ebenezer) ...	Miss A. Blackham.
Weybridge ... ..	Mrs. W. J. Randall.
Wolverhampton (Snow Hill) ...	{ Miss E. Perkes-Jones.
	{ Miss S. B. Thompson.

## WEEKLY PRAYER MEETING.

THIS meeting is held each Monday from 12 to 1 o'clock in the Board Room at the Mission House, 14, Blomfield Street, E.C. Business men, young people from offices, even though able to remain but a part of the time, and all friends of missions are heartily welcomed. The following will preside during January :—

- Jan. 7.—A. J. Shepherd, Esq., Chairman of the Board.  
 „ 14.—Rev. W. E. McFarlane, Mongolia.  
 „ 21.—  
 „ 28.—W. Evans Hurndall, M.A., Westminster.



## PERSONAL NOTES.

CHINA.—The Rev. Dr. Muirhead wrote from Shanghai, on October 6th :—“ We are in the midst of peace and quietness in Shanghai, which is not likely to be troubled in the course of the war, though it is thought necessary to make preparations for whatever may ensue. Whatever be the issue of the war now going on, we doubt not it will be for the advantage of missionary work. There needs to be a waking up on the part of the Chinese at large, and the present trouble is most likely to produce this result. At the recent examinations in Nanking, where a large amount of Christian literature was distributed among the students, the report is that a great eagerness was evinced by them for copies of the various works circulated on the occasion. The demand was most unusual, and indicated a feeling among the students the reverse of what might have been expected if ill-will to foreigners and their publications were a growing characteristic of the time. Still, one cannot rely on any local expression of the state of feeling, as it might be very different from what obtained elsewhere.”—When the Revs. A. King and D. S. Murray wrote in the middle of October, peace reigned at Tientsin. The ladies had arrived from Peking, leaving the male missionaries still at their posts there. The work amongst women in Tientsin had been considerably affected, but the daily preaching had been but

slightly interrupted. The whole country round Tientsin has been badly flooded, and this is likely greatly to add to the sufferings of the people during the present winter.—Dr. G. P. Smith, of Tientsin, has been visiting the English Methodist Mission at Chu Chia, Shantung, where Dr. Marshall has a very successful Medical Mission, with a hospital containing male and female wards. As he wandered about the fields he was greatly struck by the remarkable friendliness of the people one and all. The Mission has been established about eighteen years, and its leavening influence is very evident. “The people love the missionaries.” Chu Chia is only a day's journey from our Yen San district, and Dr. Smith fully anticipates that for those whose privilege it will be first to settle in Yen San, a glorious and encouraging work is in store.—The same correspondent (Dr. Smith) reports an outbreak of Asiatic cholera at Tientsin. Miss Dr. Graham, of the Canadian Mission, died in our compound on October 13th, after seventeen hours' illness from cholera. Our Tientsin Mission has lost the hospital gatekeeper, Shu Nun Kuei, one of the oldest Christians connected with the Mission. He helped to carry Miss Graham on a stretcher in the morning, was taken ill with cholera of the most virulent type at two o'clock, and was dead at eleven o'clock at night. The Chinese have been dying in great numbers.—After taking Mrs. Parker to New Chwang, the Rev. J. Parker returned to Ch'ao Yang before the end of September. When he wrote on September 30th, he was much troubled by the probability that he would have to leave the work for the winter, unless peace were concluded between China and Japan. “Meanwhile,” he says, “the work keeps on quietly here. There is a slight advance. I baptized another inquirer this morning. He is another of the fruits of dear Gilmour's work. I have also added another native preacher to my staff. He was formerly my teacher, and was baptized during that time. He has kept very faithful, and shown himself a sincere Christian. He is a good scholar and well versed in Chinese lore. I am able at present to pay his salary out of private funds. By the kindness of the British and Foreign Bible Society, I have added another colporteur to my force. This new man, together with the above teacher, has gone to Lao Pei Tzu Fa. There are now quite a number of inquirers there. The people have sent me two invitations, or, as their pieces of red paper said, ‘We earnestly beseech you to come and teach us.’ I have instructed the teacher to look out suitable premises for a chapel in that district. With God's blessing we hope that at the place where the rebellion of two years ago took its rise the Gospel of Peace may have its stronghold.”

MADAGASCAR.—All who know the Rev. T. and Mrs. Brockway and members of their family will deeply sympathise with them in the very sudden death of Mr. Harry Brockway, on November 28th, from peritonitis. He was studying medicine at Edinburgh, and was regarded as a very promising student.—Mrs. Collins and Mrs. Jones have recently established cottage services in the two principal villages of Farafangana. At each place a house is willingly given up for the time being by the occupants, and encouraging attendances have thus far been made. The ladies hope to extend this work.

AFRICA.—The Rev. Howard Williams is greatly encouraged



by the condition of the work at Gaberone's, one of the most successful of the out-stations of the Molepolole Mission. There is an evident desire among the people to be taught; they purchase a great many books, and give well. Kumakwane, another out-station, is a small village, composed principally of Griquas and a few of the Dawena tribe. Mr. Williams was cheered at finding that every child in the village went to school, that there are a large number of inquirers, and a desire to build a church of burnt brick. At Tabega's-town he found the people had built quite a nice church during his absence in England, and now they are asking for a native teacher.—The Rev. D. P. and Mrs. Jones and Mrs. Purves reached Fwambo on August 29th, having been travelling exactly sixteen weeks. They met with a boisterous reception from the natives, and found their colleagues in good health. Mr. Jones found that during his absence many changes for the better had taken place, and he is specially pleased with the good industrial work being turned out by the natives. A good brick dwelling-house has been erected, the bricks made and laid, and the doors, window-panes, nails, &c., made by natives.—The Rev. W. Thomas reports a meeting of sixty-eight natives at what may be called a Christian Endeavour class at Niamkolo, which meets every week. "This," he says, "is our greatest hope."—Dr. C. B. Mather expected to reach England early in the New Year.



THE first Protestant Church in China was built at Amoy. That means as much for China as the Church of St. Columba in Iona meant for Scotland. When the missionaries at Amoy built this church there were only six Protestant Christians in China! And yet they built a church which would hold two hundred people. And they were right, for now there are enough Christians in the Amoy district to fill that church over and over and over again.—*Chinese Lantern.*

WHEN Bengalese peasants are received into the Christian Church, the missionary usually asks them some simple questions about their faith. This examination by the European missionary often seems rather dreadful to these poor, simple peasants. One man, who was specially shy, was afraid he should not be able to pass. "Sahib," he exclaimed, when his turn came, "do not examine me, I cannot answer any questions." "What must I do then?" asked the missionary, who saw the man's distress. "Let me pray, Sahib," said the man, "I believe I can do that." They all knelt down, and this man, who had been so embarrassed before his fellow-men, spoke so freely out of his heart to his Maker, he prayed so earnestly and piously, and with such a

thorough understanding of the Gospel, that he needed no further examination. He had passed with honour, and was received into the Christian Church.—*Evangelisches Missions-Magazin.*

HERR NILSSEN-LUND, in continuing the account of his journey amongst the wild people of West Madagascar, writes:—"It would be a great blessing for the people of Madagascar, and especially for those who dwell outside the boundaries of the Imerina and the Betsileo provinces, if there were a number of Christian native doctors who could work hand in hand with the missionaries. Numbers of the now neglected sick would then find help in their misery, while the work of missions would receive an inestimable support. Even the Sakalava would highly value European medical treatment if they could get it. I can relate that, when it was impossible for us to buy food at any other price, we could get it in exchange for medicine. A Sakalava, who boasted that he was the son of a chief, said: 'It is forbidden to me to carry burdens, but I will gladly carry your medicine-chest, for this medicine is for our healing.' If a large number of Malagasy boys could be educated as doctors, a great difficulty would be solved. But this will not be possible until we have a new hospital in Antananarivo; the present one is far too small. Would that this cause might find the friends and the means which it deserves and needs, but without lessening the gifts for general purposes."—*Norsk Missionstidende.*

URGENT CALL FROM UGANDA.—The Church Missionary Society has issued an urgent appeal for labourers (men and women) for the work in Uganda. Recent letters from that country press urgently for reinforcements. The British Protectorate has been proclaimed at Mengo, the capital, amidst manifestations of joy. A sense of confidence in the stability of the Government and the permanence of peace prevails. Six out of the ten provinces of the country are not only open to missionaries of the Society, but the people, it may be truly said, are literally waiting to be evangelised. The chiefs have erected numerous buildings for worship in and around Mengo; in the Sesse Islands (in twenty-seven of these islands there are nineteen churches); in the provinces of Bulemezi, Singo, and Kyagwe. The Native Church has sent out upwards of one hundred teachers, who are supported in part by its funds and in part by the chiefs to whom they are sent; and others are being trained. The European missionaries on whom the charge is imposed of evangelising and teaching a nation are only twelve in number (four others are on the way to reinforce them). They are overwhelmed with the sense of the importance of improving the present opportunity, and of their inadequacy for the task. They urge that there are very many really converted Waganda, willing and anxious to preach the Gospel, and fit to do so, but needing European supervision, and that for the want of this an enormous waste of valuable native help is being suffered. The instruction of women in particular is attempted under manifold disadvantages. The Committee earnestly appeal for men, either ordained or unordained, "so long as they have had experience in soul-winning and are full of zeal"; also for single women; and so important do they deem the need of women-workers at this juncture, that, in addition to home candidates, they are

prepared to entertain offers from married missionaries in other Missions of the Society who may volunteer. "For the case is absolutely unique. Never before has a Mission been carried on for seventeen years without women. Never before have such fruits been reaped. And the interest of all the Society's Missions are in a large degree linked with those of the Uganda Mission, which has exercised so great an influence in England upon the general supply of men and means."

It will be remembered that in October, 1887, the Church Missionary Society initiated the policy, which has since been acted upon by the Committee, of accepting all suitable candidates, and sending out all duly qualified missionaries, trusting that He who had called them forth would assuredly supply the means for their maintenance, instead of putting a limit to their numbers according to an estimate of probable income. "We cannot think," says the *Intelligencer*, "that such a policy would in all circumstances be right. There might conceivably be circumstances in which it would be wrong. And it is no matter of surpriso that some friends, whom no one could say were lacking in true faith in the Living God, have doubted its expediency as a policy for C.M.S. at the present time. We ourselves have from time to time earnestly deprecated the fatalism—for it is not faith—that merely believes that C.M.S. is sure to come out all right somehow. We are glad, therefore, that the question was raised at the General Committee Meeting of November 13th, by a motion, made by one of our most respected members, to rescind the resolution of October, 1887, which started the Society on its present course. But at the same time we feel sure that the result will be received with general satisfaction. Not only was the motion opposed by leading clergymen like Archdeacon Richardson and Prebendary Webb-Peploe, but also by laymen who conspicuously represent the practical business side of the Society's operations, General Hutchinson, General Touch, and Mr. Sydney Gedge; and in the event it was withdrawn in deference to the evident wish of a crowded room, and a resolution confirming the existing policy was adopted *nem. con.* The fact is that, admitting that such a policy might not always be in accordance with the Divine will, there is evidence which may fairly be called startling to show that in this case it is so. Here are some figures that were laid before the Committee:—The total number of missionaries (not counting wives) has increased as follows: clergymen, from 247 to 344; laymen, from 40 to 82; women, from 22 to 193—total, from 309 to 619, or *just double in the seven years.* It was at the end of 1887 that the new plans for Associated Evangelists were formed. It was at the same time that the large extension of Woman's Work began. Since 1887 Medical Missions have much developed, and the number of medical missionaries has more than doubled. In 1887 there were four honorary missionaries. In 1894 there are over 70 honorary, besides 80 supported in whole or in part by special gifts. In the year ending March, 1887, the General Fund Income was £200,777. In the year ending March, 1894, it was £237,797. A token of the approval with which their action is regarded by those who do not think that a few thousand pounds drawn from their pockets is a calamity to be compared with the failure to send out the Lord's messengers, has been received already in a cheque for £250 sent by one friend in thankfulness for their decision."

THE Norwegian Missionary Society has been led by the extension of its work into an expenditure which threatens soon to involve it in difficulties similar to our own. The supporters of the Society in Norway are taking up the matter in earnest, but they will not hear of any slackening of the work abroad. This is the spirit in which the Editor of the *Norsk Missionstidende* meets the difficulty: "Such a situation as the present is far from being merely a subject of sorrow and anxiety. The thing has also quite another side. The discrepancy between income and expenditure in the last two years is, indeed, partly caused by the decrease of our income, and that is sorrowful. But also it is partly a consequence of the extension and rapid growth of the work. Looked at from that side it is almost a joy; for it is a direct proof that God has heard our prayers. We asked for more workers, and God has given us them. We asked for new fields of labour, and God has opened us the way to one field after another. We asked Him for more success in the districts to which He had opened the way, and our prayer has been heard; His blessing has rested upon our work, so that thousands have been gathered in every year. All this is just answer to prayer. Certainly this hearing of prayer leads to an increased demand on ourselves. But that also is a blessing, which we must not put away from us. It is an expensive thing to have a large family, and yet the Word of God says that children are an heritage of the Lord. So it may be an expensive thing to have these spiritual children out in the heathen world. We cannot expect to have a mother's joy for nothing, or to have it increased for nothing. It costs trouble and work to keep a large family, and yet the parents do not feel they could spare one of their flock. And love makes their task easy. Should not we also, the mother-community, know something of the mother's joy, which cannot be won without the mother's pains?"

## ANNOUNCEMENTS.

### DEPARTURES.

The REV. W. R. LE QUESNE, returning to CALCUTTA, North India, embarked at Liverpool, per steamer *City of Vienna*, November 27th.  
The REV. MAURICE PHILLIPS, MRS. and MISS PHILLIPS, returning to MADRAS, South India, embarked per steamer *Dunera*, December 14th.

### ARRIVALS IN ENGLAND.

MRS. FELS and MISS MACDONNELL, from NEYOOR, Travancore, South India, per steamer *Caledonia*, November 21st.  
MRS. WALTON, from BANGALORE, South India, per steamer *Avoca*, to Marseilles, thence overland, December 7th.

### MARRIAGE.

BENNETT—BROWN.—December 6th, at the East London Tabernacle, by the Rev. Archibald G. Brown, father of the bride, James H. Bennett, M.R.C.S., L.R.C.P., to Lucie N. Brown.

### DEATHS.

PRATT.—November 25th, at Hunter's Hill, Sydney, the Rev. George Pratt, formerly missionary in Samoa, South Pacific, in his 77th year.  
BROCKWAY.—November 28th, at Edinburgh, Henry Shelly, son of the Rev. Thomas Brockway, of Ambohimahasoa, Betsileo Province, Madagascar, aged 20 years.

## TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.O.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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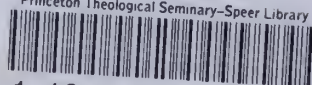


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